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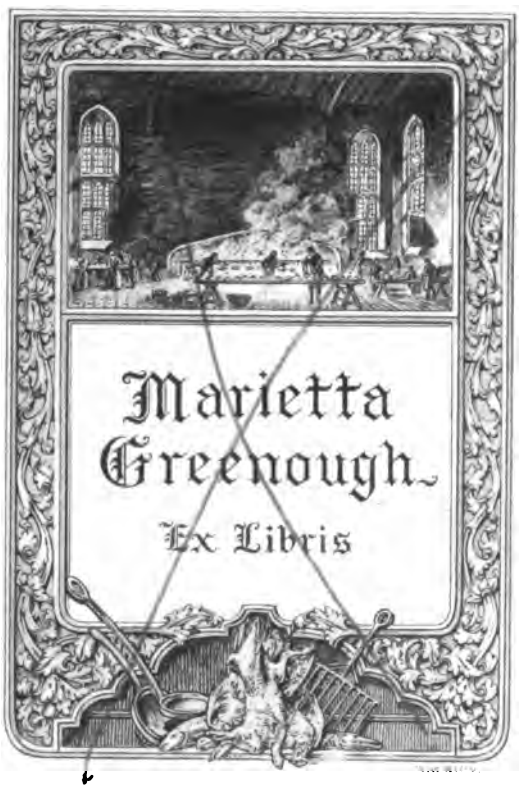

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Tabella Cibaria.

THE BILL OF FARE:

A LATIN POEM,

IMPLICITLY TRANSLATED AND FULLY EXPLAINED

IN COPIOUS AND INTERESTING NOTES,

RELATING

TO THE PLEASURES OF

GASTRONOMY,

AND THE MYSTERIOUS ART OF

COOKERY.

Ipsa memor præcepta canam; celabitur auctor.—Hor.

London:

PUBLISHED BY SHERWOOD, NEELY, AND JONES, PATERNOSTER ROW; J. ROBINS AND CO. IVY LANE, PATERNOSTER ROW; AND SOLD BY ALL BOOKSELLERS.

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TO THE READER.

This little Poem was written several years ago in an idle hour and at the solicitation of a few friends mostly foreigners, who challenged the author upon the apparent impossibility of expressing, in *decent* Latin verses, the curious and pleasingly *tangible* variety of dishes which French eating-houses and hotels lavishly display upon their long and hardly intelligible *Bills of Fare.*

A translation into English was proposed as a convenient appendage; but the Author declaring himself exclusively fond of original and genuine dishes; and a translation being, at all times, and at best, what the French call "un réchauffé," this laudable suggestion was set aside.

The Notes, at the end, are explanatory of the Poem—and yet may be read without it. They are especially *intended* to afford instruction and amusement. The commentators humbly trust that they will not fall short of that *intention.*

Though apparently trifling and insignificant in its object, this little "jeu d'esprit" may however prove an useful companion to classic, and other, travellers, since they may find in it an elucidation of many of the mysteries in which the curious art of cookery in this and other countries generally consists.

Being himself a conscious Gastronomer, the writer anticipates a sort of reward for his spontaneous exertions, in the pleasing idea and congenial hope, that many of his readers may, through the means of his performance, be enabled to select dishes less inaccessible to their understanding, and more suitable to their respective tastes.

June 24, 1820.

REFERENCES

TO THE VERSES OF THE POEM.

LA CARTE.	Tabella Cibaria.	THE BILL OF FARE.
5 Potages.	*Sorbilla.*	Soup, Porridge.
7 Potage au riz.	*Oryza.*	Broth and rice.
7 Soupe aux choux.	*Caulis cum carne.*	Broth and cabbage.
8 Soupe maigre.	*Exceptâ carne.*	Herb-pottage.
9 Soupe à la tortue.	*Testudo.*	Turtle and mock-turtle.
13 Bouilli au naturel.	*Bubula sine condimento.*	Plain boiled beef.
14 Bouilli à la sauce.	*Bubula condita.*	Boiled beef with gravy.
16 Filet de bœuf roti.	*Tergora bovis.*	Sirloin.
17 Poularde au riz.	*Gallina cum oryza.*	Pullet and rice.
19 Oie rotie.	*Tarpeius ales.*	Goose.
21 Canard aux navets, &c.	*Anas cum napis, &c.*	Duck with turnips, &c.
23 Fricandeau à l'ozeille.	*Vitulina cum rumice.*	Stewed veal and sorrel.
25 Fricassée de poulet.	*Pullus confrixus.*	Fricassee of chicken.
27 Cotelettes de veau en papillotes.	*Vitulinæ costulæ.*	Veal cutlets, à la Maintenon.
30 Vole-au-vent.	*Artocreas.*	Raised meat pye.
31 Foie de veau.	*Vituli Jecur.*	Calf's liver.
34 Bœuf à la mode.	*Bovilla ad solitum modum.*	A-la-mode beef.
35 Palais de bœuf.	*Juvencorum palati.*	Ox's palate.
40 Riz de veau.	*Pancreas.*	Sweetbread.
41 Cotelettes de mouton.	*Vervecis costulæ.*	Mutton chops.
43 Cervelle et hachis de mouton.	*Cerebrum et carnis ovinæ minutal.*	Brains and minced mutton.

45	Langue de mouton.	*Ovis lingua.*	Sheep's tongue.
47	Blanquette de veau.	*Vitulina albicans.*	Hashed veal.
50	Tête de cochon farcie.	*Cervix farta suis.*	Pig's head stuffed.
51	Jambon.	*Perna.*	Ham.
53	Petit salé et porc-frais.	*Sus condita sale et nuda sale.*	Pickled pork and roast pork.
56	Hochepot aux saucissons.	*Caulis cum tucetis.*	Sausage and cabbage.
57	Veau roti.	*Assa vitulina.*	Roast veal.
59	Epaule de mouton aux haricots, &c.	*Armus ovis et fabæ, &c.*	Shoulder of mutton with French beans, &c.
61	Pieds de cochon.	*Pedes et ungues Suis.*	Pettitoes.
62	Boudin noir.	*Botellus.*	Black pudding.
63	Rognons et queues de mouton.	*Renes et Caudæ bidentum.*	Kidneys and sheep's tails.
64	Queues de bœuf.	*Caudæ bovinæ.*	Bullock's tail.
68	Bouilli froid.	*Bubula hesterna.*	Cold boiled beef.
70	Faisan.	*Avis Phasiaca.*	Pheasant.
72	Coq de bruyére.	*Tetrax.*	Moor-cock.
73	Perdrix.	*Perdix.*	Partridge.
74	Lievre.	*Lepus.*	Hare.
75	Caille.	*Coturnix.*	Quail.
78	Grive.	*Turdus.*	Thrush.
79	Pigeon ramier.	*Palumbes.*	Wood-pigeon.
80	Pigeon biset.	*Columba.*	Common pigeon.
81	Pigeons en compôte.	*Exudat in ollâ.*	Stewed pigeons.
82	Pigeons à la crapaudine.	*Devota craticulæ.*	Broiled pigeons.
85	Dindon roti.	*Meleagrides tostæ.*	Roast turkey.
86	Dindon aux truffes.	*Cum tuberibus.*	Turkey with truffles.
88	Bécasse.	*Rusticula.*	Woodcock.
89	Bécassine.	*Scolopax.*	Snipe.
91	Venaison.	*Cervus, Dama.*	Venison.
93	Lapin.	*Cuniculus.*	Rabbit.
98	Saûmon.	*Salmo.*	Salmon.
99	Merlan.	*Albarnus.*	Whiting.
99	Raie au beurre noir.	*Squatina.*	Skate with burnt butter.
100	Morue fraiche et saleé.	*Capito et salsus Asellus.*	Cod and salt fish.
101	Plie.	*Passer.*	Plaice

102 Maquereau.	*Scomber.*	Mackerel.
103 Hareng sore.	*Halec.*	Red herring.
104 Moules.	*Musculus.*	Muscles
105 Hareng frais.	*Halec sine sale.*	Fresh herring.
108 Huitres.	*Ostreæ.*	Oysters.
109 Homar.	*Locusta.*	Lobster.
110 Chevrette.	*Squilla.*	Shrimp.
111 Goujon, Barbeau, Mulet.	*Gobio, barbatus, mullus.*	Gudgeon, barbel, mullet.
112 Perche.	*Perca.*	Perch.
114 Tenche.	*Tinca.*	Tench.
115 Anguille.	*Anguilla.*	Eel.
120 Brochet.	*Lucius.*	Pike.
134 Truite.	*Carpio.*	Trout.
135 Dorade.	*Zeus.*	John doree.
136 Turbot.	*Rhombus.*	Turbot.
137 Esturgeon.	*Elops.*	Sturgeon.
140 Carpe.	*Cyprinus.*	Carp.
153 Fèves.	*Fabæ.*	Beans.
156 Haricots.	*Phaselus.*	French beans.
157 Asperge.	*Asparagus.*	Asparagus.
158 Artichaud.	*Cinara.*	Artichoke.
173 Lentilles.	*Lentes.*	Lentils.
175 Epinards.	*Spinaceæ.*	Spinach.
175 Celeri.	*Salaria.*	Celery.
176 Betrave.	*Beta.*	Beet-root.
177 Pommes de terre.	*Solanum.*	Potatoes.
184 Œufs.	*Ova.*	Eggs.
185 Œufs pochés.	*Ovum in cochleari.*	Poached eggs.
188 Œufs à la coque.	*Ova in aquâ cocta.*	Boiled eggs.
190 Œufs à la neige.	*Ova sub verbere quassa.*	Trifles.
191 Œufs frits.	*Frigitur ovum.*	Fried eggs.
192 Œufs au miroir.	*Ova cocta in patellâ.*	Eggs on an earthen pan.
193 Œufs à l'oseille, à la tripe, à la chicorée, omelette aux fines herbes.	*Ova cum lapatho, cepâ, cichoreâ, et tenuibus herbis.*	Eggs with sorrel, onions, endive; omelet with parsley, &c.
195 Beignets aux pommes.	*Mala sub lagano.*	Apple-fritters.

197	Pain de riz.	*Oryza.*	Rice-pudding.
198	Patisserie.	*Placenta.*	Tarts, pies, &c.
199	Beignets soufflés.	*Monialia munera.*	Puffs.
212	Fromage de Chester.	*Caseus Cestriensis.*	Cheshire cheese.
213	Fromage de Glocester.	*Caseus Sabrinensis.*	Gloucester cheese.
216	Chataignes.	*Castaneæ.*	Chestnuts.
216	Noix.	*Nuces.*	Walnuts.
217	Raisins.	*Racemi.*	Grapes.
218	Abricots.	*Malus aprica.*	Apricots.

Tabella Cibaria.

Quas nec gustavit, nec novit Apicius unquam,
Hîc canit innumeras Musa jocosa dapes.
Quis qualisve siet G.... coquus impiger arte,
Non ego, sed meliùs fercula lauta probant.

En tria mirificam linquent *Sorbilla* culinam 5
Ad libitum, quodvis si modò voce vocas.
Primum ut *Oryza* facit; *Caulis cum carne* secundum;
Tertium, at *exceptâ carne*, ministrat *Olus*.
Præteream, referamne tuum, *Testudo*, saporem
Magnatum mensas quæ decorare soles? 10
Hinc procùl a nostris remanes aliena palatis,
Dùm *mendax* titulo stat *Vitulina* tuo.

Bubula tum sequitur simplex, *sine condimento;*
Si *condita* placet, ne crucieris, adest.
Non quâcumque die, certis sed tosta diebus, 15
In verubus sudant *Tergora* obesa *Bovis*.
Quæ fuit ah! *gallus*, *Gallinam* fulcit *oryza:*
Sic quondam vates vir mulierque fuit.
Qui *impavidos* clanxit Gallos *Tarpeius Ales*,
Hîc vitare *avidos*, dente vorante, nequit. 20
Hîc circumseptus *Napis* producitur; illic,
Cepula quem sepit, sæpe superbit *Anas*.
Rumice cum viridi jacet hîc *Vitulina*, fricando
Obscœnos dentes qui renitere dabit.
Confrixus calidâ *gallus*, fit *Pullus* in ollâ: 25
Medeam Æsonem sic renovasse ferunt.
Cincinno similis *vitulinæ Costula* tostæ
Pane, apio, et chartâ fumat amicta suâ.
Nonne placet *vento* levior, similisque *volanti*,
Fumans è clibano cum redit *Artocrea?* 30
An *Vituli*, cœlo qui non detraxerit ignem,
Te piget innocuum dilacerare *Jecur?*

Quam sectantis acum transfigunt spicula lardi
  Præstò est ad *solitum* cocta *Bovilla modum*.
Visne *juvencorum* molles tentare *Palatos*? 35
  Hos pete; nulla in eis Colchica flamma latet;
Nostrates depasti herbas in margine rivi,
  Thessalicæ ignorant gramina sæva magæ.
Hìc quandoque tibi torrebitur, ossium et expers
  Pancreas, et quo nil suavius esse potes. 40
Irrigat ardentes *Vervecis costula* prunas,
  Pròque uno venùm *tosta* triente datur.
Si *Cerebrum* cupias, *carnisve Minutal ovinæ*,
  Posce prius: cerebri plùs satìs esse nequit.
Gaudet *ovis* lapatho, fulvoque legumine *Lingua* 45
  Quod mea complecti carmine Musa vetat.
Quæ concocta tibi *vitulina subalbicat*, offam
  Olla, Here, cum butyro miscet abena novo.
Hìc Meleagræi *cervix* producitur *Apri*
  Nulla, sed indigenæ non malè farta *Suis*. 50
Nunquid amas sapidam, quam vestit purpura, *Parnam*,
  Quamque aluit fumo nigra culina suo?

Hîc *condita sale* et circumdata caulibus adstat ;
Sudat et ad longum *Sus sale nuda* verù.
Ecce iterùm *caulis* ! quot enim dat fercula mensæ 55
Brassica *Tucetis* quæ comes esse solet.
Heus ! puer, *assaturne caro vitulina ?*—subindè.
Ociùs assantur *Tergus* et *Armus* ovis.
Armus ovis mollem thalamum cui sæpè ministrant
Exilesve *fabæ*, vel *cichorea* levis. 60
Unguibus ipsa famem pellet, pedibusque suis *Sus*,
Et tibi, cum fuscâ pelle, *Botellus* adest.
Elige, seu tostos *renes*, *caudasve Bidentûm* ;
Vel quibus abduxit furta *bovina* latro,
Qui sub Aventinâ insidiatus rupe, retrorsùm 65
Callidus Herculeum traxit ad antra pecus.
Sæpe coronatos apio, nunc frigida, discos
Hesternis onerat *Bubula* cocta focis.
Hûc tibi *Phasiaco* veniet de flumine nulla,
Aurea quam nitidam torques adornat *avem*. 70
Hûc nec Hyperboreis fuscus mittetur ab oris
Tetrax, uxores qui uberat ore suas.

Nullave lethifero plumbi sub fulmine *Perdix*
Lapsa; aut "quadrupedum gloria prima *Lepus*."
Nec quæ Judæas, cœlo demissa, *Coturnix* 75
Escâ, nutrivit, deficiente, tribus.
Ægide pampineâ tectus, vel segmine lardi,
Nullus ibi gaudet *Turdus* adire focum.
Nec pro te arboreâ rapitur de fronde *Palumbes*,
At vitare verû casta *Columba* nequit; 80
Compositos lentè *succos* exudat in ollâ,
Aut devota subit victima craticulam.
Occiduos linquent mœstæ *Meleagrides* Indos,
Quæ lugent fratris, veste nigrante, necem;
Ast nobis rarò verubus *torrentur* acutis; 85
Membra vel inficiunt pinguia *Tuberibus*.
Tuta inter junceta manet, longùmque manebit
Rusticula haud morsu dilaceranda tuo.
Hîc nec prælongo *Scolopax* celeberrima rostro
Irrigat appositos, ventre liquente, rogos. 90
Nec venatorum, vel *Cervus*, *Damave*, præda,
Ornabunt lances, munera opima, tuas.

Ast humili pastus si caule *Cuniculus* adsit,
Hunc jurant inter delituisse feras.
Si minùs arrident carnalia fercula, posce 95
Quas mittit varias Nereis alma dapes.
Coccinea interdùm, squamis argenteus, exta
Craticulâ, torret *Salmo*, calente, sua.
Frigitur *Alburnus*; butyro sed *Squatina* nigrat;
Insulsus *Capito* et salsus *Asellus* adest. 100
Hîc Rhombo similis, maculoso et tergore *Passer*,
Infamique pudens nomine *Scomber* erit:
Hîc tostus prodit, pisis comitantibus, *Halec*,
Cumque domo in butyrum *Musculus* hospes abit.
Halec, quem nec sal tetigit nec fumus adussit, 105
Invocat ardores, acre sinapi, tuos.
Hîc scopulis avulsa suis tibi rara patebit
Ostrea, at interdùm sumitur ante dapes.
Nec tibi curvabit lances monstrosa *Locustæ*
Cauda, sed eliciet parvula *Squilla* sitim. 110
Gobio, *Barbatus*, *Mullus*, genus omne natantûm
E fluviis venient, Naïs amica, tuis.

Rubris *Perca* subit pinnis, nigrâ inclyta caudâ ;
Tinca petit butyrum, tincta colore, novum.
Nunc *Anguilla* tenax vitæ damnatur ad ollam, 115
Quam cæsam in partes olla tenere nequit :
Se rotat, et volvit, medios et saltat in ignes,
Ac si speraret se superesse sibi.
At notus lacuum terror, stagnique vorago,
Lucius ad superas gestiet ire domos ; 120
Coctus ubî in vino, cum cepâ, apioque virenti,
Cum pipere et micâ dissiliente salis,
Albâ suffultus mappâ, similisque minanti,
Ostentat dentes, ore rigente, suos.
Cœnosos inter lucos, fœdasque paludes, 125
Olim prædator Lucius ille fuit :
Insidians teneris, serâ sub nocte, puellis,
Et Nymphæ jactans proposuisse dolos :
Indignata diù non pertulit horrida monstri
Crimina—at ultores invocat illa Deos. 130
Jupiter in piscem mutavit, et oculit undis ;
At remanet prædæ, qui fuit ante, furor.

Vallibus irriguis, ripis et amicus amœnis,
Rarò pro nobis *Carpio* carpet acum;
Rariùs, aut numquam proponitur auratus *Zeus;* 135
Maguave Damnoniæ gloria *Rhombus* aquæ.
Hirtus *Elops,* qui se multis provolvit in undis,
Exiguas spernit cæsus adire casas;
Integer ad mensas incedit et ore minatur,
Muria dùm nigrum condit amara *jecur.* 140
Tranquillos saltèm linquet queis nascitur amnes
Cyprinus, a pulchrâ Cypride nomen habens.
Olim notus erat nullo cognomine piscis:
Quis celebrem fecit fabulâ prisca docet.
Quærebat Venerem, nivei sub imagine Cycni, 145
Jupiter in gremio, candida Leda, tuo;
Cum subitò advolitat cœlo Junonius ales,
Perfungens dominæ conscia jussa suæ.
Vidit, ùt affini piscis ludebat in undâ,
Et nigrum Cycni vellicat ore pedem; 150
Sensit, et auratas Deus, hoc pro munere, pisci
Dat squamas; nomen Cypris habere dedit.

Quæ fecêre *Fabæ* Fabianæ nomina genti
Hîc coctas Samius non vetat esse senex.
Intumet ardenti saltatque *Phaselus* in ollâ 155
Qui nimiùm Æolii flaminis intùs habet.
Hîc jacet *Asparagus* viridi cervice renidens;
Hîc circùm *Cinaram* spicula densa rigent.
Illis *Palladius liquor* admiscetur *Aceto;*
Molli vel *butyro* gaudet uterque suo. 160
Deperit Asparagus Martis de stirpe puellam;
Et Cinara horticolam deperit Asparagum.
At pater indignans irâ insectatur amantes,
Disparia et votis nectere vota negat.
Urget amor: patrius crescit furor; illa precatur; 165
Ille tonat rabidas, ore sonante, minas.
Quid faciam? Gradive, precor, succurre puellæ;
Si tibi nota Venus, notus Amorque tibi est.
Dixit, et innumeris subitò circumdatur hastis;
Et pater attonitus pangere vota sinit. 170
Ambo inter cyathos sîc sorte fruuntur eâdem:
Nec quos vinxit amor, jungere mensa vetat.

At mihi non sordent fuscâ ferrugine *Lentes*
  Quæ steterunt tanto fœnore, Esave, tibi.
Spinaceæ virides, albâque *Salaria* caule ; 175
  Et Tyrio gaudens murice *Beta* subit.
Tu quoque, *Solanum*, priscis ignota culinis
  Radix ; in nostro carmine nomen habes.
Te Vespusiaco misit de littore Tellus
  Quam fervente sinu foverat ante suo : 180
Te viridis missam suscepit Hibernia in ulnas ;
  Susceptam te gens omnis in orbe colit.
Pollucem ex *ovis* quondam, cum Castore, natos
  Noveris, audacter tu tamen *ova* petis.
Albâ sub chlamyde ecce offert tibi cochlear *ovum*, 185
  Septus ut argento sæpe topazus adest.
Ova, ferunt, mollit Balearica turbine funda ;
  At melius *calidâ*, crede, coquentur *aquâ*.
En Zephyro leviora tument, *niveoque* colore
  Ova sub immiti verbere quassa nitent ; 190
Sed meliora decent cœnacula. Frigitur *ovum* :
  Aut " veluti in speculo," tersa patella coquit.

Cum *lapatho*, *cepâ*, *cichoreâ* et *tenuibus herbis*,
Unaque sub formis millibus *ova* placent.
Sub flavo latitant *lagano* fragrantia mala, 195
Quæ spargunt parcâ sacchara cana nive.
Ultima quæ prodit cum lacte tumescit *Oryza*;
Aut levis ad rapidos cocta *placenta* focos;
Aut quæ, pace tuâ, *Montalia munera*, Vesta,
Dicuntur; Comus præstitit ipse jocum. 200
Vestalis quondàm cum percitus esset amore
Virginis, occlusas constitit ante fores:
Auscultans si quid faustive, malive sonaret;
Aut quid, per rimas, cernere posset amans.
Hunc simul atque videt de celsâ virgo fenestrâ 205
Melle et farre novo crustula mixta jacit;
Undique sphærarum referentia crustula formas,
Virgineoque halitu turgida facta, pluunt;
Sensit, et arrisit, quo nemo jocosior unquam,
Comus, et inflixit nomina ficta cibo. 210
Exactis dapibus, si vis, dic *Caseus* adsit
Quem premit emulso *Cestria* lacte Pales.

Aut quem viminibus secluso in littore finxit
  Villica, ubi virides *Sabrina* volvit aquas.
Denique, si qui sint, maturos elige fructus, 215
  Molles *Castaneas*, frangibilesve *Nuces*;
Vel quos parca tibi suaves dabit uva *Racemos*;
  Pomave quæ gremio *Malus aprica* fovet.
At satis est, nec nostra cupit te Musa morari;
  Prandistin?—sumptus solve tuos—et abi. 220

NOTES.

Indocti discant et ament meminisse periti.
HENAULT.

Content if hence th' unlearn'd their wants may view
The learn'd reflect on what before they knew.
POPE'S ESS. ON CRIT. 739.

V. 1.—APICIUS. Three brothers of that name were known at Rome—but no otherwise than on account of their unparalleled love of good living, and their sumptuous tables, daily loaded with an extravagant and expensive show of dishes. Among other whimsical speculations to please their visitors, torment their rivals in the same line of folly, and gratify their own pride, these noted epicures sometimes presented ragouts exclusively composed of tongues of peacocks and nightingales. Once a large charger was brought in, with all the pomp usual at that time, filled with 3000 small birds, each of which had been taught, at great expence and trouble, to sing or speak; as if the acquired talents of these little creatures could have enhanced the delicacy of their flesh—or as if their warbling and innocent souls (to use here an ancient and highly poetical expression) might have infused harmony and virtue into the breast of those brutal devourers of such costly meats.

Pliny calls the second of these brothers, *nepotum omnium altissimus gurges;* "the deepest gulph of the time," as to high feeding and *helluation*, or professional gluttonism. He instituted a *gormandizing academy*, and wrote a treatise *de opsoniis et condimentis*, upon market-purchases and seasonings. His work still exists, and though exceedingly curious, gives a disgusting idea of what the art of cookery must have been among the Romans.

Having heard that shrimps and prawns were of a much better flavour on the coasts of Africa than on the Italian shores, this celebrated and intrepid Gastronomer freighted a ship at his own expense; embarked at *Minturnum*, and boldly sailed in search of the renowned dainty. But his voyage had not the success he expected; for, alighting from the ship on the Libyan shore, he saw a poor fisherman preparing a dish of these far-famed marine insects, tasted a few of them, and, convinced of his mistake, sailed immediately back to Italy, much disappointed of course, and terribly out of humour.

It is reported that he spent more than sixty thousand pounds sterling merely to vary the taste of sauces; and that finding, after many other expensive experiments, that his follies had reduced his immense fortune to the comparatively small sum of little more than one hundred thousand pounds—he poisoned himself.

Apicius, the third of that name, was excessively fond of oysters. For them he used willingly to pay a most enormous price. Those of the Lucrine lake, of

Brundusium and Abydos on the Hellespont, being reckoned by far the best, were sent as delicate presents to men of great rank. The Emperor Trajan, when waging war against the Parthians, received from this *Apicius* several baskets or barrels of them.

However extravagant and foolish the whims of those rich personages of ancient Rome may appear to a sober and sensible mind, we must, in justice to their taste, cursorily observe that there exists a material difference between a *gormand* and a *glutton*. The first seeks for peculiar delicacy and distinct flavour in the various dishes presented to the judgment and enjoyment of his discerning palate; while the other lays aside nearly all that relates to the rational pleasure of creating or stimulating an appetite by the excellent quality of the cates, and looks merely to quantity. This has his stomach in view, and tries how heavily it may be laden without endangering his health. The *gormand* never loses sight of the exquisite organs of taste, so admirably disposed by Providence in the crimson chamber where sits the discriminating judge, the human tongue. The *glutton* is anathematized in the scripture with those brutes, *quorum deus venter est*. The other appears guilty of no other sin than of too great and too minute an attention to refinement in commensal sensuality.

We find besides a curious shade between the French appellations *gourmand* and *gourmet*. In the idiom of that nation, so famous for indulging in the worship of Comus, the word *gourmand* means, as we stated

above, a man who, by having accidentally been able to study the different tastes of eatables, does accordingly select the best food, and the most pleasing to his palate. His character is that of a practitioner, and answers to the appellation of an *epicure* in the full sense of the word, as we use it in English. The *gourmet* on the other hand considers the theoretical part of Gastronomy; he speculates more than he practises; and eminently prides himself in discerning the nicest degrees and most evanescent shades of goodness and perfection in the different subjects proposed to him. In fact, the word *gourmet* has long been used to designate a man who, by sipping a few drops out of the silver cup of the vintner, can instantly tell from what country the wine comes, and its age. This denomination has lately acquired a greater latitude of signification, and not improperly, since it expresses what the two other words could not mean.

From the foregoing observations we must conclude that the *glutton* practises without any regard to theory; and we call him *Gastrophile*. The *gormand* unites theory with practice, and may be denominated *Gastronomer*. The *gourmet* is merely theoretical, cares little about practising, and deserves the higher appellation of *Gastrologer*.

We need not inform the classical reader that the Greek word γαςηρ, *gaster*, means the *stomach*, and all that relates to it, in a more extensive and somewhat figurative sense. The words νομος, *nomos*, φιλος, *philos*, and λογος, *logos*, added to it, classify the practical, physical, and theoretical varieties.

V. 2. *Innumeras dapes.* According to Horace, "all licences have been allowed to poets and painters," who have made, at all times and in all nations, a full exercise of that prerogative. Here the word *innumeras*, numberless, is rather hyperbolical; and therefore not to be understood in a strict and arithmetical sense. The "Bill of Fare," which is but an extract and yet mentions about one hundred dishes, might have been swelled to a very considerable bulk, had not the author had the prudence to stop in time, and just before his reader would have felt disposed to oscitate.

V. 3. *Coquus impiger arte.* The name of the cook at whose house the poem was originally thought of, is of no sort of interest to the reader, since he left England more than twenty years since. However, as the author hates mysteries in common things, he allows the commentators to say that the name was *Guédon*, and that he lived in the precincts of Leicester-square.

Coquus is also spelt *cocus*. The etymology of this word has long been the torment of philologists; but like the sources of the "Father of Plenty," the majestic stream which feeds the Egyptian sands, the origin of *Cook* is still enveloped in obscurity; and we enjoy the pleasures which the *artist* procures for us, just as well as if we knew more about it.

Cooks at Athens and Rome, and other places of Greece and Italy, were commonly hired for the occasion, as they did not generally constitute an essential part in a domestic establishment. They stood in the

streets, or in the *coquinum forum*, their arms negligently folded on their half-naked breasts; their aprons on, if they could afford to buy, or happened to steal, any; a few culinary attributes dangling at their sides; and, with chubby faces and red noses, (as their calling and professional operations give us reason to suppose,) impatiently and peevishly waiting till they were called in to perform. An enumeration of that crowd of hirelings will be found in the following lines:

Ad macellum ubi advenimus
Concurrunt mi obviàm cupedinarii omnes,
Cetarii, lanii, coqui, furtores, piscatores, aucupes.
PLAUTUS.

"As soon as we come to the market-place, I am surrounded by confectioners, fishmongers, butchers, cooks, sausage-makers, fishermen, birdcatchers."

The circumstance of cooks being not in general, as mentioned above, a constituent part of a family, was the natural cause of their not being trusted with any utensils of value in the kitchen; for they commonly proved unfaithful to the confidence reposed in them. They were so apt to run away with kettles, forks, spoons, &c that their thievish propensity nearly became proverbial. Plautus, in his most interesting comedy entitled *Pseudolus*, gives us a curious, and undoubtedly accurate, idea of what such a cook was in his time.

Ballio, a man of an infamous character, holds a parley with a cook whom he wishes to hire; and the fellow is one of the most boastingly jocose *chaps* in

his trade. He asserts that his ragouts and fricassees possess such a flavour, and emit so delightful a scent, that, whenever he is employed, Jove himself makes a daily repast on the delicate perfume issuing from his curious dishes :

Eum in odorem cœnat Jupiter cotidie.

But, says Ballio,

Si numquam is coctum, quidnam cœnat Jupiter?

"If you remain unemployed, what has Jupiter to feed upon?"

It incœnatus cubitum.

"Well, then, he goes to bed without his supper."

This unblushing rascal does not hesitate to ask, "Do you expect to find a cook without the rapacious talons of a kite or an eagle?"

An invenire postulas quemquam coquum,
Nisi milvinis aut aquilinis unguibus?

From this it clearly appears that the word *coquus*, in its diminutive *coquinus*, was adopted by the French, who call *coquin* a thief, a dishonest fellow, a man not to be trusted.

By a passage in Cicero, Fam. ix. 20, we are led to understand that, among other miseries of life which constantly attended this consular personage and eloquent orator, he laboured under the disappointment of not having an excellent cook of his own; for he says: *Coquus meus, præter jus fervens, nihil potest imitari:* "Except hot broth, my cook can do nothing cleverly." Of all servants, however, cooks, though

most useful, are often most abused : they are expected to guess what their masters like, and Martial says, with great propriety and truth :

Non satis est ars sola coquo; servire palato,
Atque coquus domini debet habere gulam.

"The art of the cook avails him not to please his master, if he does not possess his master's taste."

A French author observes that, from the blaze and bustle of the kitchen, cooks half stewed and half roasted, when unable to work any longer, generally retire to some unknown corners, and die in forlornness and want. But he adds most emphatically, Corneille, the famous dramatic writer, had not a better fate, since he died in obscurity and distress; and this similarity ought to contribute to their consolation !—*Manuel des Amphitryons.*

When severity of manners and austerity of habits gave way to extravagance and luxury at the fall of the Roman Republic, cooks began to be better treated by their employers. The salary of some of them was nearly one thousand pounds sterling. M. Antony hearing Cleopatra (whom he had invited to a splendid supper, and who was as great a gormand as she was handsome) loudly praise the elegance and delicacy of the dishes, sent for the cook and presented him with the unexpected gift of a corporate town, *Municipium.* This man must have been as clever as Trimalcion, who, when rare and exquisite fishes were out of season, used to imitate them so well with common ones, that Gastrologers were often deceived; and we have been

told of a culinary artist, who, on Good Friday, made up for Louis XV. a dinner apparently composed of beef, veal, mutton, poultry, and game, well represented by vegetables, " accommodés au maigre." Such metamorphoses are still in vogue at great entertainments.

V. 5. *Sorbilla* (from *sorbere* Lat. to swallow) means the mere secretion or dissolution of the various juices contained in the muscles and fat of animals, as bullocks, calves, sheep, chicken, &c. in a menstruum of boiling water. " The soup," says a gastronomic writer, " might be called the portal of the edifice of a French dinner, either plain or sumptuous." It is a *sine-quâ-non* article. It leads to the several courses constituting the essence of the repast, and lays the unsophisticated foundation upon which the whole is to rest, as upon a solid basis, in the stomach. It is the first *stratum* deposited to support, with the congenial association of natural and gastric acids, the mysterious work of digestion. It is, perhaps, the most wholesome food that can be used; and the gaunt, yet strong frame of the French soldiery has long experienced the benefit of it. They vulgarly say, " C'est la soupe qui fait le soldat;" It is the soup that makes the soldier. Partial to this mess, they have it daily in barracks, on their marches, and in the camp; and they often swallow a large bowl of broth with bread in the morning, a few minutes before the trumpet calls them to the field of battle.

It seems as if, anciently, *leeks* (Lat. *porrum*, Fr. *porreau)* were in this country an indispensable

ingredient in the soup; since *porridge* is evidently derived from *porrum*. It has been asserted, but upon what authority we do not know, that *leeks* came originally from Arabia. Martial, in his *Xenia*, Ep. 13, 19, mentions *Aricia*, a town of the Latium, recommended for the excellent qualities of this vegetable, which was cultivated there with great success:

Mittit præcipuos nemoralis Aricia porros.

And Columella, 10, 139 says, *mater Aricia porri*—Aricia the mother of leeks. Although a distant or slight flavour of leek may prove agreeable, yet it leaves about the mouth strong miasmata which affect the breath. We read again in Martial,—

PORRI SECTIVI.

Fila Tarentini graviter redolentia porri
Edisti quoties, oscula clausa dato.

The juice of leeks who fondly sips,
To kiss the fair must close his lips.

Hence it appears also that *Tarentum* cultivated the most pungent species of this root; and Nero, on account of his fondness for it, was called in scorn *Porrophagus* "leek eater." (Gerard's Herbal, *ad verbum.)* The leek is said to be inimical to the welfare of the eyes.

Rabelais, the humorous vicar of Meudon, distinguishes, in his jocose way, two sorts of soups. *Soupe de Prime*, Prime-soup; and *soupe de levriers*, soup good for hounds; the meaning of which stands

as follows. The first designates that premature delibation of broth which the young monks in the convent used to steal, when they could, from the kitchen, in their way to the choir at the hour of "Prime," a service which was performed at about seven or eight in the morning, when the porridge-pot, with all its ingredients, had been boiling for the space of one or two hours, (the dinner was served at eleven) and when the broth, full of eyes swimming gently on the golden surface, had already obtained an interesting appearance and taste. It was a sort of beef-tea, the lusciousness of which was enhanced by the pleasing idea of its being stolen—*nitimur in vetitum semper*. On the contrary, *Soupe de levriers*, greyhound's soup, means that portion of the porridge which was served to the novices after an ample *presumption* in favour of the *Magnates* of the monastery. This was good for nothing, and monks of inferior ranks were ready to throw it to the dogs. The French call *rain* "soupe de chien." The egg-broth of the miser, who fed his valet with the water in which eggs had been boiled, comes under the denomination of the said "soupe de chien," or harrier's broth.

V. 7. *Primum ut oryza facit.* The poet mentions only three sorts of soups, among many others. The first is *rice soup*, "potage au riz." Here rice is boiled in broth made of the best meat; beef, veal, and chicken. *Rice* was known to the Romans, if we can take for granted that the Latin *oryza* means exactly this seed. The miser Opimius is advised to take a *Ptisane of rice*, Horat. Sat. 2, 3, v. 155.

Sume hoc ptisanarium oryzæ. But the wretch refuses to touch it on account of the price, which is supposed to have been about two-pence. "Eau de riz, ptisane de riz," are commonly used in France, and for the same purpose as "water-gruel" in England. When in partnership with "Patience" they do wonders.

V. 7. *Caulis cum carne,* broth and cabbage. To the same broth, as a common basis, this porridge unites cabbage, and, with it, onions, celery, lettuce, carrots, and turnips. These ingredients refine, in the chemical process of ebullition, the grossness of the carnal juices, and make the pottage both more exhilarating to the palate, and less injurious to the stomach; for strong meat-broth by itself would prove indigestible on account of its heavy and viscous adipousness, were it not neutralized by the addition of vegetable substances. For the same reason *vermicelli,* bread, and other materials borrowed from the vegetable kingdom, are often mixed with the tasteful broth.

Cabbages of all species, playing a principal part in the porridge and other dishes, and holding eminent situations among the *Dramatis Personæ,* from the first act to the catastrophe, in the interesting entertainment of a good dinner, deserve to be particularly mentioned.

The Romans are said to have brought into Gallia the use of the green and red ones which they had received from Egypt. But, upon looking more intimately into the case, it appears that the white *brassica* migrated from the northern regions to Italy.

Indeed the horticular art of obtaining that round and close form, which distinguishes some species of this useful plant, does not seem to date farther than the age of Charlemagne. The bigness and rotundity of that head gave origin to the name. *Cabus* from *Caput*, and *Cabbage* evidently from *Cabus*, with the Italian augmentative, *accio* or *aggio*—*cabbaggio*.

Chrysippus, a famous physician of Cnidos, wrote upon the multifarious qualities of this *Olus*, not a single chapter, but a large volume. Galenus and Matthiolus have been very loud in its praise. Pliny, in reckoning the various kinds of *cabbage*, gives a long account of its virtues, but says little upon its use in cookery, as a noted plant among the esculent ones. Cato is very lavish in his encomiums upon this cruciferous vegetable; and, with Pythagoras, holds it as a general remedy for all diseases.

The red cabbage stewed in veal broth is accounted, upon the continent, a specific cure against pulmonary complaints, and what is called here consumption. Pistachios and calf's lights are added to it. For this purpose red cabbage is especially cultivated in French kitchen-gardens. This reminds us of an anecdote which passed current at the time we heard it:—A young clergyman, rector of a country parish, was called upon to preach a sermon upon a grand solemnity, at which the bishop of the diocese, who was a cardinal, appeared in the Roman purple, surrounded by his clergy in their white surplices. The preacher performed his task to the approbation of every one. After the ceremony, his eminence, meeting him,

seemed to wonder at his not having been abashed when in the presence of a cardinal in the full blaze of his red paraphernalia. The simple and honest clergyman replied: "Your eminence will cease to wonder, when you know that I learnt my discourse by heart in my garden, and used to practise declamation before a plot of *white* cabbages, in the centre of which stood a *red* one."—A preferment was the reward of this answer.

Were we to attend scrupulously to the Greek adage often quoted and never rightly understood, Δὶς κράμβη θάνατος, "Twice cabbage brings death," we might be afraid of using it freely in soups and other dishes; but after hunting most strenuously the sense of this saying through the intricate meanders of the *Delphini* and *variorum* notes, and other commentators, concerning the following line of Juvenal, Sat. vii. 154.

Occidit miseros *crambe repetita* magistros.

we must confess that we see no harm in it, and would boldly advise the whole fraternity of snips to go on, undauntedly as they do, in their daily and furious onset upon this, their most favourite, mess.

The signification of the adage remains still unenucleated. Our opinion is that, in the numerous Greek schools erected at Rome, the first declension of substantives was κράμβη, ης, ῃ; *crambe*, *crambes*, *crambé*, as we have here *musa*, *musæ*, *musæ*, a song, of a song, to a song, as a specimen. The daily repetition of this noun by the hesitating, stammering, simpering

school-boys, must have been exceedingly tiresome, and enough to kill the disgusted masters—*experto crede Roberto*. Gifford in his translation of Juvenal, eludes, or rather misunderstands the sense; for he says:

> —Like hash'd cabbage serv'd for each repast,
> The repetition kills the wretch at last.

however, Juvenal, who points at the Greek proverb, does not explain it.

I cannot help mentioning here a very curious superstition of the ancients concerning this plant. We read in Athenæus that they used to swear by it. Nicander in his Georgics says, "Our forefathers have named this plant μαντιν κραμβην," the prophetic cabbage. Wherefore? is a question perfectly unanswerable in our days. The Abbé de Marolles most innocently translates:

> ——————— prophète entre les choux,
> La Brassique a son air qui montre qu'il est doux.

Obscurum per obscurius. Hipponax calls it a holy, a sacred plant; and adds:

> But when the dawn Aurora's pearly doors
> Unbars, the sev'n-leav'd Brassic he adores,
> And culls it for Apollo's feasts.

The Abbé says here literally,

> ——————— La Brassique il adore,
> De sept feuilles ornée, au lever de l'aurore,
> Pour la sacrifier aux fêtes d'Apollon.

Eupolis, quoted by Athenæus, goes farther: he introduces this formula of friendly compellation—"By the sacred cabbage, I do love you;" and suspects this oath to have been peculiar to Ionia. In the absence of substantial and credible authorities to quote, it is not very easy to guess how and why superstition should have been attached to one of the most vulgar plants in the kitchen-garden: for what has the monstrous head of a cabbage to do with the Godhead? Yet if we consider the inside of this curious globe, the enwrappings and close foldings of the leaves, centrically bent over and nursing the *germen*, the seed, the hope of never-ceasing propagation, breathed into that spherical canopy by the Creator himself;—we can hardly wonder at the folly of men, who, unenlightened by divine revelation, knelt, like the Egyptians, before the produce of their gardens. Juvenal exclaims, Sat. xv. 10.

O sacras gentes quibus hæc nascuntur in hortis
Numina!—

O pious nations, whose most pow'rful gods
In gardens grow, and swell the rattling pods.

V. 8. *Olus exceptâ carne.* The third pottage or soup, mentioned in the poem, is that which, admitting of no broth from any sort of meat, obtains its flavour and taste from a mixture of vegetables with butter, eggs, and milk. The necessity of recurring to dishes made up without the help of animal substance, has from time to time roused the ingenuity of cooks in Roman Catholic families, in order to invent

adequate substitutes for those in which the carnal subsidy is generally used. All sorts of pulse, carrots and their kin, turnips and parsnips reduced to a sort of *purée* or pudding, are great performers in the *opus magnum* of the meagre soup. Leeks, onions, and celery, vary the taste; and sorrel adds to it a most wholesome acidity, when properly subdued by the neutralizing mildness of milk and eggs. The French have besides: Potage à la reine, à l'Ecossaie, à la Xavier, au blond de veau, à la Faubonne, à la Brunoy, à la provençale, à la jardiniere, au hameau, à la Condé, à la crossy, à la Necker, à la julienne, à la chifonade, à l'œil de perdrix, au coulis d'ecrevisses, au lait d'amandes, &c. &c. &c. all of which may be exceedingly palatable and wholesome, but their names are most obstinately untranslateable into any other language.

V. 9. *Testudo*, Turtle. This splendid and delicate gift, sent from the transatlantic Nereids to the Gastronomers of the old world, could not be known to the ancients; and we regret that the pens of Martial, Juvenal, and Horace, had not to describe the three-fold quality found in the flesh of this enormous reptile, and amphibious animal. How harmoniously *callipash* and *callipee*, tasting accidently so much of Grecian origin, might have begun Hexameter, or ended Iambic verses! For instance:

> Callipash *hinc gustum languentem provocat; indè*
> *Novum ministrat appetitum* Callipee.

and it seems a great pity that the Tortoise, the

shell of which was adapted to the lyre by Mercury, had not the gratification to accompany the dithyrambic odes composed, as they would have been, in enthusiastic praise of her testaceous sister, the Turtle. Some travellers mention the turtle as an inhabitant of the East Indian seas; but the nautical knowledge of the Greeks and Romans was so very confined, that, were this assertion positively true, they could not have obtained a sufficient acquaintance with this excellent food. However, it never appeared upon their tables.

V. 12. *Mendax vitulina.* Mock-turtle soup. Many *gourmets*, or gastrologers, have preferred the copy to the original. *De gustibus non est disputandum;* and we confess that, when done as it ought to be, the mock-turtle is exceedingly interesting. A calf's head is the principal ground of this metamorphosis, and the Pentameter, in the poem, alludes to the mystery, which books upon cookery will fully explain. French Gastronomers agree in avowing that turtle-soup, mock-turtle, and all messes thereunto belonging, originate with the English.

V. 13 & 14. *Bubula, sine condimento—Bubula condita*—Boiled beef, with or without sauce. The principal basis of all pottages, excepting the meagre ones, being the juice extracted from beef, the next dish on the removal of the soup ought to be the boiled beef, or "Bouilli." It appears generally strewed with small sprigs of parsley, or surrounded by an elegant wreath of those vegetables, which have undergone the operation of boiling in the same vessel with the meat.

However, a little of the broth with pepper and salt, and other exhilarating and palatable ingredients assists sometimes the too justly reprobated dryness of the dish, which then assumes the higher appellation of "bouilli à la sauce"—beef with gravy. "La piéce de bœuf," says a French Gastrographer, the "Bouilli," or boiled beef, is the constant and indispensable centre of all dinners in this sublunary world, "dans ce bas monde," and perhaps one of the most difficult dishes to carve properly and elegantly.

The region of the thigh, the great muscle from the rump to the leg, which the French call "Cimier," the buttock of beef, is invariably reckoned the fittest and best part of the animal to yield a strong and luscious broth.

It is reported that Prometheus was the first who killed a bullock, Cerès a pig, and Bacchus a goat, for the use of the table. It is obvious that pigs by turning up the new-sown fields for the sake of the grain; and goats browzing the tender sprouts of the vine-tree, were respectively inimical to Ceres and Bacchus.—As for the killing of the first bullock by Prometheus, we leave to other commentators to explain.

V. 16. *Verubus.* Spits were used very anciently in all parts of the world, and perhaps before the plain practice of hanging the meat to a string before the fire. Ere the iron-age had taught men the use of metals, these roasting instruments were made of wood; and, as we find it in Virgil, the

slender branches of the hazel-tree were particularly chosen. Geo. ii. 396.

——— *Stabit sacer hircus ad aram*
Pinguiaque in verubus torrebimus exta colurnis.

The altar let the guilty goat approach,
And roast his fat limbs on the hazel broach.

Why the hazel twig should have been preferred to others for making roasting broaches or spits, is not easily accounted for. There is, however, an old custom on the continent which, though rather superstitious, seems to have originated in the circumstance of using hazel sticks for the same purpose. On the eve of Epiphany, called here Twelfth-Night, a few larks are spitted upon a fresh-cut twig of hazel, and placed before a good fire; after a few minutes expectation, the whole begins to turn without help, and as if by a spontaneous motion. The staring company, in amazement and rapture, cry miracle! and remain persuaded that this cannot be done but by supernatural agency or magic. The fact is, that the sap contained in the veins of the twig (which are probably set in a spiral line round the centre) being successively attracted by the fire, causes a sort of rotation.—Will any other wood do the same? This is a question which we cannot take upon ourselves to answer. The superstitious notion consists in supposing that this event will not happen but on a certain festival-day, and to that notion we are far from yielding any sort of belief.

Tergova obesa bovis. "Filet de bœuf," sirloin.

This was not every day on the "carte," or bill of fare, in London, being one of those dishes which the French emigrants did not particularly relish; and indeed in hotels and public eating-houses, "tables d'hote," &c. unless it proves of a tender quality and well roasted, it hardly can remind the Gallic palate of the "aloyau," or "filet de bœuf." This last is often steeped in vinegar (mariné), and is brought on the table with strong gravy, larded and strewed with pickled cucumbers—a refinement which English cookery and taste have entirely laid aside, or never tried.

The word *Sirloin*, which is supposed to have originated in the frolic of one of our kings, who, in a fit of overflowing good-humour, knighted a loin of beef, only means *sur-loin*—the part above (*sur*) the loins.

We are happy to find that it was not on account of the solidity, wholesomeness, delicacy, and other excellent qualities of his flesh, that the ox was worshipped on the banks of the Nile and in the gorgeous temples of Memphis; for, although professedly friends to Gastronomy, moderated by a decided aversion to any thing like sensuality, we are of opinion that man is less fit to feed upon carnal, than vegetable, substances. The noble horse, fierce and unsubdued, was still roaming, with all the roughness and intractability of original freedom, in his native groves, when already domesticated, the honest steer had willingly lent the strength of his powerful shoulders to the laborious strife of the plough. This had not only raised altars to him under the name of Apis, but

even placed him among the first constellations of the Zodiac, above the watchful eyes of the Chaldeans. In the reign of Erichtonius, fourth king of Athens, Diomus was offering to Jupiter the first fruits of the earth. Whilst the priests were busied apart in preparing some accessaries to the solemnity, an ox, passing by, browsed off all that had been gathered on the altar for the sacrifice. Diomus, in his disappointment and passion, slew him on the spot. The gods, instead of countenancing his religious zeal, sent forth immediately all the horrors of a pestilence upon the Athenians, which did not cease until they had instituted a festival called Βουφονια "the Death of the Ox." (Nonius *de re cibariâ.)* Porphyrius traces the custom of eating meat to the age of Pygmalion, king of Tyre in Phœnicia. Had not the companions of Ulysses killed the beeves consecrated to Apollo (Odyss. B. 1.) the toils of the king of Ithaca would not have taken place, and Homer could not have written the Odyssey. Although the Jews were allowed to eat the flesh of the immolated beasts, (Deut. 12, 26, Exod. 18.) what has been mentioned above tends to prove that man, in the Golden Age, had not yet found courage and appetite enough to eat the flesh of an innocent animal. But soon after, this cruelty extended to nearly all quadrupeds, except those who were carnivorous; and Mæcenas himself, the elegant, the refined patron of Horace and prime minister of Augustus, used, says Galenus, to have young asses served upon his table when he treated his friends. Dogs even

did not escape, and according to Pliny, Book 29, ch. 4, on the consecration of their pontiffs, the Romans delighted in the flavour of young and well-fattened puppies. This strange practice subsists still in China and among the Esquimaux. Plump and well-roasted bats, laid upon a bed of olives, are eaten in the Levant as a dainty; and Scaliger asserts that their flesh is sweeter and more delicate than the breast of a chicken. Frenchmen say the same of frogs. Hedgehogs were fricasseed in Greece as well as *Hamster* rats in Brandenbourg; and the Laplanders feed on rein-deer and squirrels. "*Chacun a son gout.*" But to return: we are told that modern Greeks, in the island of Cyprus, still abstain from eating beef out of respect for the agricultural usefulness of the ox. Pliny speaks of a citizen banished by the people for having killed an ox in order to feed on his flesh. Aristotle and Pliny relate that Pyrrhus had considerably improved the *bovine* race, by several edicts he had issued for that purpose; and particularly by forbidding that cows should breed under four years of age. The reader will forgive these particulars on account of the great assistance which the ox and his family afford to Gastronomical enjoyments.

V. 17. *Gallinam fulcit oryza.* "Poularde au riz." Pullet and rice. It frequently happens that what is brought on the table at public places, for a delicate and well-fattened pullet, turns out to be some adult prince of the dunghill, who by the magic wand of the cook, becomes in appearance what the Bill of Fare had fictitiously described. But the gourmet's

tooth soon detects the fraud, and his palate grieves at the disappointment. This dish, with the exception of the *garum*, (Pliny, 31, 8.) is not unlike the Turkish pilau, and when genuine in all its parts, generally proves tasteful and wholesome; so much so, that physicians allow it to their patients in the *primo limine* of convalescence, and accoucheurs to the ladies in the straw, when they fancy an appetite. The Romans were so desperately fond of fattened hens, (Poulardes, Fr.) that the good consul Caius Fannius, fearful lest the breed should materially suffer from this voracious practice, caused a law to pass the Senate in order to prevent any fatal consequence. Gastronomy frowned at the Senatus-consultum; but capons, properly educated, being substituted in the coop for their emancipated sisters, hunger smiled, anger subsided, and all was right again. The Syrians of old used to worship hens on account of their fecundity, and the exquisite taste of their eggs, which, at Athens and Rome were carried, with pompous show, in the great festivals of Cerès. (Livy.)

It has been remarked with a sort of superstitious wonder, that some hens have received from nature the masculine talent of crowing; and, in general, such an anomaly is punished with death in the farmhouse or cottage where this preposterous uttering is heard. And indeed there is a French proverb which says:

Poule qui chante, prêtre qui danse,
Femme qui parle latin,
N'arrivent jamais a belle fin.

A crowing hen, a dancing priest, a woman who speaks Latin, never come to a good end.

The abstinence practised by the hen during incubation, is much above what Christians and Mahometans can boast concerning their Lent and Ramadan; and Mendoza pretends to have seen a hen, who, for ninety days, never opened her beak to take food.

The digestive powers of the hen have been most horridly tried by Spallanzani, who ought to have been put under the *lex talionis*. He ascertained that this poor creature could not indeed digest a musket-ball, larded all round with needles and lancets, but had strength enough to blunt the edges of these destructive instruments. This leaves far behind all that has been said of the ostrich; but have we not heard lately of several clasp-knives found in a fair way of digestion in the stomach of a madman?

V. 18. *Vir mulierque fuit.* The culinary transformation of a cock into a pullet, brings naturally enough to the mind the unexplainable story of Tiresias, who having passed from the one sex to the other, was on that account called upon to settle a ridiculous dispute between two of the still more ridiculous deities of the heathens. (Ovid, Met. 3, Fab. 4.) Having struck two entwined serpents with his stick, he becomes a woman. Seven years after, he meets the same loving couple, strikes them again, and jumps back into his former sex. Commentators on the rack have confessed that they could not see any religious, moral, or physical meaning in the fable Alchymists, dreaming of the wonder-working *stone*

found silver transformed into gold, concealed behind the veil of this curious allegory; but they found also that the soothsayer was struck *stone*-blind as a reward for his trouble in meddling between married folks—and that would not do. We have treasured up some very deep researches upon the matter, but dare not indulge too freely and publicly in them, lest we should appear nonsensical a few years before the allotted time, and spontaneously anticipate the unavoidable period of downright dotage and complete doodledom.

V. 19. *Tarpeius ales.* "Oie rotie." Roast goose. The famous guardians of the Capitol, who gave the alarm from the Tarpeian rock to the sleeping Roman centinels, when the Gauls were on the point of scaling the walls of the city, have been "honourably mentioned," by ancient writers; and Virgil, with his usual elegance, places one of them on the shield of his hero. Æn. viii.

> ———*Auratis volitans argenteus anser,*
> *Porticibus, Gallos in limine adesse canebat.*

> The silver goose, before the shining gate
> There flew, and by her cackle sav'd the state.

Dryden left out the beautiful opposition between *auratis* and *argenteus*, by which the Latin poet intended to shew that the artist had chased the bird in silver upon a gold ground representing the Capitol.

Geese are not in general of such famous repute in France as they are here, and seldom make their appearance upon the tables of the Parisian epicures.

The flesh, they condemn as coarse and unwholesome; and the apple-sauce, when mentioned, never fails to elicit flashes of astonishment subsiding into peals of laughter. But the liver and thighs of geese, learnedly made into pies, and properly *truffled*, "patés de foies gras," are reckoned a most delicate article; yet they have killed nearly as many Gastronomers as the small-pox and scarlet fever have destroyed children. The department of Perigord, with Toulouse and Baionne, used, notwithstanding, to cook annually for the rest of the world about 120,000 of these *lethiferous* pies. Were we to believe what is reported of the manner of fattening this devoted bird, the heart would feel a pain, which communicated to its neighbour the stomach, would certainly damp its courage. Large droves of geese were anciently led from Picardy to Italy, waddling over the Alps, and constantly stooping, according to their prudent custom, under the lofty triumphal arches under which they happen to pass in their way. Yet geese are not so stupid as they are generally supposed to be. The famous chymist, Lemery, saw a goose turning the spit on which a turkey was roasting; unconscious, we hope, that some friend would soon accept the office for her. "Alas! we are all *turnspits* in this world;" adds the Gastrographer who relates the fact, "and, when we *roast* a friend, let us be aware that many stand ready to return the compliment."

The name of this bird in Greek is χην, pronounced *cane*, from which, by a misapplication, the mallard and duck are called *canard*, and *cane* in French.

Were they the originals, and the goose but a magnified copy?

The punstical alliteration of *impavidos* and *avidos Gallos* is recommended to the indulgence of the reader, who must not forget that this short Latin poem is far from being serious, or made of serious elements.

V. 21. *Napis circumseptus anas.* "Canard aux navets." Duck with turnips. The word *turnip* or *turnep* evidently comes from *tornatus napus*, and seems to identify the globular shape of that well-known root. Turnips in France and other countries have the spindle form of the parsnip, *pastinaca napus*. *Napus* aliás *Rapus* is translated, in old English, *navew*, *navow*, (Fr. *navet*, provincially *navot*) as if from *naphus*. The numerous branches of the *napi*, *naphi*, *rapi*, and *raphani* family are so interwoven in horticultural pedigrees, that Pliny seriously asserts, that they change often from one to another—*utriusque semen in alterum mutatur*.

This dish is excellent when well prepared. The duck is, at first, scorched in hot melted butter, as well as the turnips. These being laid aside for the space of about half an hour, the duck is allowed to stew gently, in solitary plight, till being sufficiently concocted, he admits again the waiting vegetables into his company. A few cubic bits of bacon, a sprig of thyme, a leaf of laurel (Daphne), will enhance considerably the flavour of the dish.

The duck was known to the ancients under the names of Νησσα, Gr. *Anas*, Lat. but does not seem to have been much noticed. However duck's eggs

were and are still, reckoned more delicate, and when used in pastry, lighter than any other eggs.

V. 22. *Cepula quam sepit.* The alliteration in the pentameter of this distich was purposely affected, it seems, by the author, from a recollection of, or in allusion to, a sort of riddle well known among the Latinists: *Vidi sæpe sepem edentem in sepe cepam;* "I have often seen a snake eating an onion in a hedge." "Canard aux ognons;" a duck is dressed with onions in the same manner as with turnips.

Onions are supposed to have been originally brought from Egypt, where they must have possessed a most bewitching taste since the Israelites would fain have returned to bondage for the sake of enjoying them again. Alexander the Great sent them to Greece, and from thence they became common on the whole continent. It is remarkable that the particles emanating from this bulbous root are so volatile and so keen, that they instantly corrode the external surface of the eyes, and draw tears; and it is more curious still, that if, when peeling an onion, the cook wishes to be spared this lachrymatory affection, a small piece of bread placed at the end of the operating knife, will absorb the effluvia and prevent the disagreeable effect.

V. 23. *Vitulina cum rumice.* "Fricandeau a l'ozeille." Stewed veal and sorrel. This is one of the best among the "entrées," or substantial elements of the first course of a dinner. A well-chosen piece of veal, weighing under three pounds and without bones, is stewed gently on an even fire for several

hours, in the native strength of its own juice and gravy. The learnedly directed needle had been busily employed to lard the subject before it was confined; and when properly done, the meat is placed upon a bed of sorrel, subdued by gentle boiling in water, and then blended with the gravy and juice of the veal. Sorrel is a species of the *lapathum*, or dock; and, possessing naturally strong acids in the composition of its leaves and stalks, cleans the teeth by friction. The word *fricando*, gerund of *fricare*, to rub, is not adduced here as the origin of, but as a jocose allusion to, the name of this pleasing dish. There exists no mediocrity in a *fricandeau;* it must be either very good or very bad—*corruptio optimi pessima.*

V. 25. *Confrixus Gallus.* "Fricassée de poulet." Fricasseed chicken. A tender fowl cut in pieces and boiled with a little fresh butter, and enough of water to cover it in the "casserole," on a gentle furnace, requires the help of a few onions, a nosegay of parsley, bottoms of artichokes, and other accompaniments. When done, the yolks of a couple of eggs well diluted in some of the liquid from the stew-pan, are mixed with it. This is one of the most interesting dishes which the French "cuisine bourgeoise" can boast.

Gallus fit pullus in ollâ. We have seen above the transformation of a cock into a pullet; here the author alludes to the equally curious metamorphosis of old chanticleer served up under the title of a tender and young fowl. Such wonders the cauldrons and spells of clever cooks can achieve in the regions below!

In the description of a dinner, Sat. 111, Boileau, speaking of the same substitution, says:

Un coq y paroissoit en pompeux equipage,
Qui, changeant sur ce plat et d'etat et de nom,
Par tous les conviés s'est appellé chapon.

There an old cock most pompously prepared,
By all the guests a capon was declared.

V. 26. *Medæam Æsonem sic renovasse ferunt.* Mythology asserts that thus, and exactly by the same process, Medea, who was a sworn or licensed witch in her time, restored to youth Æson, the decrepit father of Jason, her paramour; and that, being entreated by the daughters of Pelias, Æson's brother, to perform the same reviving ceremony upon him, she advised these simpletons to scotch their dear parent into cutlets and chops, and to make a comfortable stew. But the charm did not work, and by this *consobrinal* trick the princess of Colchos got rid of Jason's uncle, and of all the rest of the collateral branch of the family. Plautus does not appear to have held as a received opinion that poor Pelias was boiled to mummy, but only simmered to youthful vigour, like old fowls in the "casserole," since he says, through the interlocution of the same cook, loc. cit.

Sorbitione faciam te hodiè meâ,
Item ut Medæa Peliam concoxit senem,
Quem medicamento et suis venenis dicitur
Fecisse rursùs ex sene adolescentulum.

In venom-juices, and with noxious weed,
Old Pelias, by Medea fricasseed,
To youthful vigour sprung;

Thus, from an old and ugly wicked wight,
This day, my skill in cook'ry always right,
Again will make thee young.

Our opinion is that the comic writer introduced the mistake for the very purpose of showing the ignorance of the would-be-learned cook.

V. 27. *Cincinno similis costula.* "Côtelettes de veau en papillotes." Veal cutlets done in paper. This delicate part of the animal, lightly sprinkled with crumbs or raspings of bread, minced parsley, pepper and salt, is wrapped in buttered paper previous to its being devoted to the ordeal of the gridiron on a good and clear fire.

Pane, apio, chartâ, amicta. Panis. "Pain." Bread is of a very ancient origin; the Hebrew called it *lehem*, the Greek αρτος; and it appears that the Gauls and Celts gave it the name of *bar*. The Greeks, having been taught the art of cultivating wheat and of making bread, were generally assailed on the confines of their dominions by those people, who used to call *bar, bar*—bread, bread; hence the Greek *barbaros*, Βαρβαρος. The word *barley* attaches itself to this hypothesis, since *barley-bread* was known at the same time with or even before wheaten bread. Some authors of respectability pretend that wheat originated in Egypt, and that the Phocean colony brought it to Marseilles. The Saracens used it before the crusades, but it was that inferior species named buckwheat, which is still called in French, *sarrasin*. There was a particular sort of bread made to be eaten with oysters; and

such rolls as we butter for breakfast were invented by the Parthians, and called consequently *panis Parthicus*. (Pliny.)

Apium. Parsley. "Persil," from *petroselinum*. This plant, Gr. σελινον, was known and in great repute in the time of Homer, since he adorns with it and the violet the precincts of Calypso's arbour in his beautiful description, Odyss. Book V. v. 73. —ἴ'ου ἠδὲ σελινου θηλεον.

> In verdant meads, and thriving all around,
> Sweet violets and parsley deck the ground.

The elegantly indented leaves of this vegetable adorned, in ancient architecture, the Corinthian capital as well as those of the Acanthus; and we are told that the Carthaginians, having found it in the delightful vales of Sardinia, brought it to the Phocean gardens of the Marseillese. If after having bruised some sprigs of parsley in your hands, you attempt to rinse your glasses, they will generally snap and suddenly break.

Charta. "Papier." Paper. Hence "papillotte," which generally applies to the small paper in which the hair is confined to make it curl. And indeed these cutlets, (from to *cut* in English, and from *côtelette*, a small rib, in French) when brought on the table with their scorched wrappers, bear a very strong resemblance to the *papillotes*, which have of late resumed their station on the forehead, and remind us of one of the scenes in the "Marriage à la mode," by the immortal Hogarth.

V. 29 and 30. *Vento lenior similisque volanti Artocrea.* "Vole au vent." A raised pye, with a foliated and light crust, containing chicken fricasseed, veal, sweetbread, or any other delicate meat, generally accompanied by bottoms of artichokes, mushrooms, maroons, &c. On meagre days, roes of carp, crawfishes, or eels, are subsituted for meat.

V. 31. *Vituli jecur.* "Foie de veau." Calf's liver. When this article, properly larded, has been allowed to stew gently in its own juice, with some necessary ingredients, as salt, pepper, cloves, and a sufficient supply of fresh butter, which ought to have been previously burnt in the pan with flour, this dish is far from being despicable, though hardly known in the "cuisine Anglaise." The allusion in the poem relates to Prometheus, whose ever-renascent liver was the prey of vultures, the executioners of divine vengeance upon this intrepid mortal, who had stolen from heaven a spark of the elemental fire. Hor. B. 1. Od. 3.

V. 34. *Ad solitum cocta bovilla modum.* "Bœuf à la mode." A-la-mode beef. It would be very erroneous to suppose that this bears any resemblance to what some people find in the neighbourhood of the London theatres. Stringy muscles of legs of beef, the offals of the shambles, stewed down to hempy pap, with allspice, whole peppers, and other high seasoning stuff, constitute what the hungry haunters of the pit, and more hungry tenants of the galleries, swallow without mastication, at those shops anciently called the "Thirteen Cantons," in remembrance of the ori-

ginal inventors of the dainty, who undoubtedly were indigenous cooks from Switzerland. The real "bœuf à la mode" consists of a selected part of a particular muscle (the buttock, we should suppose) larded throughout with fresh and well-flavoured bacon. It is allowed to muse gently for several hours, inaccessible to the ambient air, and on the even and persevering heat of charcoal in the furnace or stove. After having lulled itself in its own exudations and the dissolution of its auxiliaries, it appears on the table with a powerful claim to the approbation of the Amphitryon and his guests. It is next to the Italian "stuffato," and nearly synonymous with beef properly stewed.

V. 35. *Juvencorum palatos.* "Palais de bœuf." Ox palate. According to the opinion of Gastrologers, nothing more delicate, softer, and better flavoured than this dish, can ever leap over the threshold of our masticating organs.

V. 36. *Colchica flamma.* Allusion to Medea, the above mentioned high-bred sorceress of Colchos, who taught her lover Jason, captain of the ship Argo, to conquer the spit-fire bulls to whom the custody of the golden fleece was entrusted. (Seneca's tragedy. Ovid Met. B. vii. and Cicero, N. D.) Our innocent oxen are not armed, says the author, with dreadful emanations of flames; they feed peacefully on the margin of our streams, and are perfectly free from the magic tricks of the witch of Thessaly.

V. 40. *Pancreas.* "Ris de veau" Sweet bread. *Pancreas* means "all-flesh." Indeed there is no bone in sweetbreads, but when they are not well-

chosen, parts of the *vena porta*, and tough teguments of arteries, make the teeth of the Gastronomer recoil in an awkward attitude. Nothing, says the poet, is sweeter and more agreeable to the palate than this glandulous substance; and the cook, when he knows how to avail himself of its qualities, will introduce it with success in many *learned* dishes, "mets savants." We speak of the calf's sweet bread; the ancients do not mention it as a food of any repute on their tables. That of a hog is called in Latin *animellæ*; and, chopped with beaten eggs, was one of the component parts of an *omelette*, to which it gave a name.

V. 41. *Vervecis costula.* "Côtelettes de mouton." Mutton chops. It is rather surprising that the word *cutlet* should have been omitted by Johnson in his dictionary. The real mutton "côtelettes," cutlets, or chops, are, or ought to be, small ribs with part of the flesh adhering to them, as they run down from the neck to the hind part of the animal; but by extension of sense, or license of expression, the word applies indiscriminately to any small parts *cut* off where the bone and meat are closely united. They are here plainly broiled, toasted, or fried like veal; but treated with much more ceremony in France. Steeped in sweet oil, powdered with pepper and salt, crumbs or raspings of bread, and minced parsley, they present themselves to the Gastronomer's palate with a more enticing taste than they naturally possess. *Dressing*, which goes so far at the toilette, is of no less importance in the subterraneous mysteries of the kitchen.

The price mentioned, *uno triente*, a groat, for a plain mutton chop, may not be now the same as when the poem was originally composed. *Triens* stands for the third part of the Roman *As*. Juvenal Sat. iii. 267. gives us to understand that the coin so called in his time was of little value, just the fare of the ferryman *Charon* to convey a soul across the Styx; and that it was put in the mouth of the dead.

Infelix nec habet quem porrigat ore trientem.

He has not, poor devil, a farthing to give him.

The consumption of sheep and lambs in England is astonishing. In London only, it amounts, upon an average, to the number of about twelve hundred thousand heads *per annum*.

V. 43. *Si cerebrum cupias.* "Cervelles." Brains. It is hardly possible to guess how the culinary art could treat matters so well as to make this soft pappy substance in any sort of way palatable. True, and practicably true it is, however, that many customers used to call for, and were mightily pleased with, this dish. It was sometimes stewed with fine herbs; sometimes dipt in batter and fried, then served up upon a full *stratum* of crisply fried parsley. Of all brains, that of a young rabbit is declared the most delicate.

Minutal ovinæ carnis. "Hachis de Mouton." Minced Mutton. This dish was known to the Romans. Juvenal, Sat. 14—127. The best part of the animal to be minced is the leg, the day after it has been roasted; a common practice in private French houses, where they do not hash mutton

but veal; and do not mince veal but mutton; yet they call minced meat "Hachis."

V. 45. *Ovis lingua.* "Langues de Mouton." Sheep's tongues. They are generally accompanied with stewed sorrel, or carrots. The Latin name of the last, *Pastinaca*, being on account of its quantity refused admission into the Hexameter or Pentameter line, is alluded to in the enigmatical turn of the second part of the distich.

V. 47. *Vitulina subalbicat.* "Blanquette de veau." Hashed veal. The French word "blanquette" originates in the pleasingly *white* (blanc) appearance of this mess. The meat ought to have been roasted first; then it is consigned to the pan with a small quantity of fresh butter, then water, then cream or milk, then chopped parsley strewed over the whole. Onions are admitted, and sweet-breads mostly welcome.

V. 49, 50. *Cervix Meleagrœi apri.* "Hure de sanglier." Wild boar's head. This famous and savoury specimen of the art of cookery, is here negatively mentioned. But, instead of it, we may have that of a home-bred hog, from Hampshire, and particularly from the part of that county called the *New* Forest. Juvenal in his description of a feast, Sat. v. has the following lines:

Anseris ante ipsum magni jecur, anseribus par
Altilis, et flavi dignus ferro Meleagri
Fumat aper.

The liver of a large goose, a capon equally as big, and a wild boar worthy of having been slain by the sword of Meleager, smoked before the master of the entertainment.

Commentators are of opinion that this animal was roasted barbecue, " de la barbe à la queue," from beard to tail, as we etymologize it, consequently entire. It must be observed that we find also in this passage that the liver of a fat goose was already esteemed a great dainty at Rome.

V. 51. *Nunquid amas sapidam pernam.* " Jambon." Ham. The custom of fumigating hams is of a very ancient date, and was well known to the Romans. Horace mentions it, Sat. ii. 2.—117.

——— *Fumosæ cum pede pernæ.*

Several places on the continent are famous for the delicacy and flavour of their hams; Westphalia, however, is at the head of the list. The cooking of a ham requires all the science and care of the cook. Tasteful vegetables, sweetly perfumed herbs, spice and wine, are then in constant requisition: but the *purpura*, the red tint, is produced by the mixed operation of nitre and salt.

V. 53, 54. *Condita sale, et sine sale sus.* " Petit salé," and " Porc frais." Pickled pork, and roast pork. Pickled pork here bears very little resemblance to what is called " Petit salé" in France, where porkmen generally cook it in their own houses. From this circumstance, viz. that of selling ready cooked meat, they are called " *chaircuitiers.*" Cabbage is, by its mildness, a neutralizing accompaniment to pickled pork; but sweet sauce with roast pork appears to have been retained since the residence of the Romans in this Island. The Gauls substituted sharp seasonings, as garlic,

shalots, &c. and it is a true observation that, among the innumerable quantity of meat-dishes, which a French cook can dress and serve up, not a drachm of sugar enters in any one of them.

V. 56. *Brassica tucetis comes.* "Hoche-pot au saucissons." Sausages and cabbage. The compound word "hoche-pot" originates in the reiterated shaking of the pan by the cook's hand, lest the contents should stick or catch by the too great heat of the stove. Persius Sat. 2—43, seems to be of opinion that sausages, *tuceta*, are not a wholesome food; for he says:

Poscis opem nervis, corpusque fidele senectæ;
Esto, age, sed grandes patinæ, tucetaque crassa
Annuere his superos vetuêre, Jovemque morantur.

You pray for strength of nerves, and body fit
Boldly to meet the mis'ries of old age;
'Tis well, pray on: but mind, your cursed rage
For great high-season'd cates may still defeat
The yielding kindness of the powers above,
And chains of sausage bind the bounteous hand of Jove.

V. 57. *Assaturne caro vitulina.* "Longe de veau." Loin of veal. This part is generally selected for roasting. But it is not often found at common eating-houses either here or at Paris, as it is hinted by the answer of the waiter in the poem, who proposes roast mutton instead of it.

V. 58. *Tergus et armus ovis.* "Mouton roti." Roast mutton. The shoulder is often laid upon a bed of French beans, (haricots blancs) or of endive. These vegetables are first boiled, and then placed in

the dripping pan under the meat, about a quarter of an hour before it is thoroughly done, in order to receive the gravy distilling from it.

V. 60. *Cichorea*, "chicorée," succory.—Lat. *intybus erraticus*. Endive. Horace says:

> ——————*me pascunt olivæ,*
> *Me cichorea, levesque malvæ.*

"Sweet olives, endive, and mallows," do not seem well calculated to inspire the muse; and surely generous wine must have animated a repast composed of mere garden-stuff. Boileau was of that opinion, for he said:

"Horace a bû son soul quand il voit les Menades."

Horace has drunk his fill when he sees the Mænades.

A mild bitterness, natural to this plant (*Amaris intyba fibris*. Virg. Geo. 1.—120.) acts as a detersive in the stomach and bowels. The light and soft mallows have long deserted the kitchen.

V. 61. *Unguibus pedibusque suis Sus*. "Pieds de cochon." Pettitoes. The punstical association of *sus* and *suis*, alludes also to a sort of Latin enigma known at school, *Vidi murem currentem non pedibus suis*. "I saw a rat running not upon his own feet." But *suis* being taken as the genitive of *sus*, a pig; the sense is, "running not with pig's feet."

V. 62. *Botellus adest*. "Boudin noir." Black pudding. This sort of pudding, made with pig's blood, onions, grit, herbs, &c. is mentioned in *Apicius* 2, 5. and by *Seneca*—Ep. 6. Some undaunted knights of the etymological order, have long

fought to prove that the French "*boudin*," and the English "pudding," descended from *Botulus*; but few have followed their banners, although the *Botulists* were not deficient in skill to establish their thesis. They were *tight* warriors and could show *blood* enough; but it turned out to be a drawn battle, *et adhuc sub judice lis est.*

V. 63. *Tostos renes, caudasque bidentum.* "Rognons et queues de mouton." Kidneys and sheep's tails. Broiled with proper seasoning, or tossed up in the frying pan with butter and onions, kidneys become palatable. As for sheep's tails, they ought to be dressed with a great deal of care, in order to prevent the fat, with which they are generally loaded, proving noxious to the stomach; they are generally accompanied with pease pudding, or with "purée de lentilles," in French cookery.

V. 64. *Furta bovina.* "Queues de bœufs." Bullocks tails. Although the great quantity of bones which these contain, renders the eating rather tedious, yet the meat lodged in the apophyses and cavities of the caudal *vertebræ*, is extremely sweet and nourishing. Stewed with onions, carrots, turnips, &c. and small cuts of bacon, they become interesting.

The allusion to the history of Cacus is obvious—This noted thief, son of Vulcan, had taken his abode on Mount Aventine. Hercules returning from Spain, had rested himself in the vale at the foot of the hill, with a drove of cattle he had led from thence. Cacus, to defeat the search of the owner, drew several of them *backwards* by the tail into his cavern; but at the

lowing of one of those he had drawn to his den, the remaining beasts began to answer; the wily scheme was discovered, and Hercules, having dragged this monster out of his hold by the feet, killed him with his club.—Livy 1. 7.—Virg. Æn. 8. 200.

V. 68. *Bubula hesterna.* "Bouilli froid." Cold boiled beef, with oil and vinegar, pepper and salt, parsley and mustard, is not to be despised, and proves a substantial luncheon.

V. 69. *Phasiano de flumine avis.* "Faisan." Pheasant. (This and the following articles down to the fishes, being seldom upon the Bill of Fare, are introduced negatively and by mere opposition.) The beauty of this bird when alive, the flavour and quality of his flesh when properly dressed, are too well known to claim a long description in this note. Gastronomers who have any sort of aversion to a peculiar taste in game properly kept, had better abstain from this bird — since it is worse than a common fowl, if not waited for till it acquires the "fumet" it ought to have. Whole republics of maggots have often been found rioting under the wings of pheasants; but being *radically* dispersed, and the birds properly washed with vinegar, every thing went right, and every guest, unconscious of the culinary ablutions, enjoyed the excellent flavour of the Phasian birds.

V. 72. *Tetrax* or *Tetras.* "Cocq de bruyére." Heath-cock, is the real name of the *moor-cock* and the rest of the black game so well known in the hyperborean parts of Great Britain. Several naturalists of easy credulity have believed and propagated as

probable, if not indisputable, that the great Tetrao, or Tetras, the monarch of the wood, perched on the branch of a tree, calls to him his wandering hens; and that, after having dropped some mysterious liquid from his beak, he sends them away, properly fit to propagate his royal breed. This bird is also called Gor-cock, red or black game. The following lines allude to the fable hinted in the poem:

Where smooth, unruffled by the northern blast,
The crystal lakes, in Alpine rocks enshrin'd,
Reflect the verdant scene, and gently bathe
With silver waves around, the grass-grown feet
Of woody hills; there to his cackling dames,
On blooming heaths and secret lawns dispers'd,
The *Gor-cock* calls, the sultan of the grove—
On eager wings they fly———

V. 73. *Perdix.* "Perdrix." Partridge. The breast of this bird, being very plump and fleshy, is generally preferred to any other part. We have read, but can hardly believe, that in some of the islands of the Archipelago, partridges are seen in droves, led by a boy like a flock of sheep or a bevy of fat geese.

V. 74. *Lepus.* "Lievre." Hare. This animal was highly esteemed by the Roman epicures; and Martial, who seems to have been a good Gastrologer, speaks of it in the following *Lemma:*

Inter aves turdus, si quis me judice certet,
Inter quadrupedes gloria prima lepus.

Of all the birds, the thrush I deem the best;
'Mong quadrupeds, the hare beats all the rest.

The manner of dressing a hare is either roasting or jugging it. Roasted, well larded with small slices of bacon, and basted with a sprig of thyme, it proves excellent when the animal is in a proper state. Jugged, that is stewed with onions, carrots, chestnuts, parsley, and dice of bacon, it also pleases the most learned palates, This is called in French "civet de lievre," a common dish in the "cuisine bourgeoise." In Horace's time, the shoulders of a female hare were looked upon as the best parts of the whole :

Fœcundi leporis sapiens sectabitur armos.—SAT. 2.

The following lines are elegantly descriptive of what this timid and innocent animal must feel when hunted in the plain :

——And who can tell what pangs,
What dreadful aches, her throbbing bosom tear,
When at her heels the yelping pack of hounds,
Thro' brakes, thro' hedges, open lawns, and dales,
Presses on her th' insequent death ? She runs,
She flies, and leaps, and bounces, to deceive
The scent-inhaling foes, who urge the chace,
And toil to catch a booty not their own.
The dales, the lawns, she crosses back in vain,
Till fainting—breathless—spent, at last she drops
On some fresh verdant turf or thymy bank,
Once the gay scene of her nocturnal sports.

By the words "a booty not their own," the author alludes to this Latin line, *Sic vos non vobis curritis arva canes ;* the only one which was ever added to the well-known *Sic vos non vobis*, filled up by Virgil.

V. 75. *Coturnix.* "Caille." Quail. The Athenians used to keep these birds merely for the sport of fighting with each other, as game-cocks do, but never ate the flesh. It was that wild fowl which God condescended to send to the chosen people as a sustenance in the desert. This fact is alluded to in the distich. Quails are generally roasted, surrounded with a slice of bacon and a vine-leaf. When free from a fishy taste, they prove very delicate. Lucretius mentions that hellebore, *veratrum*, a strong poison to man, fattens goats and quails.

V. 78. *Turdus.* "Grive." Thrush. Though one of the most agreeable choristers of the vernal grove, this bird appears also, with the vine-leaf, before the fire. It was a great dainty on the Athenian board. Homer, says Athenæus, wrote a poem on the thrush, but it is lost. Agrippina had taught one to speak as well as a parrot or a magpie. The Romans kept thousands of them in most beautiful aviaries, surrounded with green boughs, where they fed upon the berries of laurel, myrtle, ivy, and other shrubs, on the brink of purling rills, winding gently in irriguous mazes within the precincts of their captivity. Their flesh possesses a great deal of delicacy, when they are not too fat.

V. 79. *Palumbes.* "Pigeon-ramier." Wood-pigeon. This bird was not one of those dishes which made up the Bill of Fare in the neighbourhood of Leicester-fields. Common pigeons were sometimes offered to the customers under the denomination of pigeons "en compôte," stewed pigeons; and "à la

crapaudine." Dished up in this way with mushrooms and taragon vinegar, they eat delightfully; and their shape, in that plight, being not unlike that of a toad (Fr. crapaud), gave rise to the name. Pigeons were astonishingly numerous in France before the Revolution; and the Society of Agriculture declared that they yielded 4,200,000 pounds weight of flesh annually. They were of course extremely cheap.

V. 85. *Meleagrides.* "Dindons." Turkeys. Naturalists are at variance upon the origin of this bird. Some pretend that it was not known before the discovery of America, and that the first which appeared on a table in France was eaten at the nuptials of Charles IX. in 1570. Henry VIII. had some of them brought to England in 1525, and they are supposed to be indigenous to Canada and the adjacent countries, where they are found sometimes weighing upwards of fifty pounds. *Credat Judæus Apella.* However, we must allow that the Norfolk breed does not fall considerably short of that weight. On the other hand, it is said that Meleager, a king of Macedonia, brought them from India into Greece, at a very early period; and that, out of gratitude for such an acquisition, the Athenian Gastronomers called the bird Meleagris. Mythology contends that they were so named from the Caledonian hero above mentioned, after whose death his woe-begone sisters were transformed into these birds of mournful appearance. But there is still a doubt whether the *Meleagris* of Aristotle, of Clytus, of Calixenes, of Ptolemy, and other authors

of ancient times, was not the bird now known under the name of Guinea-hen. Ovid certainly says, B. viii. of the Metamorphoses, that Meleager's sisters were turned into birds, but mentions nothing else, except that, having acquired horny beaks and extensive wings, they were sent adrift to find their way through the vacant air. The idea that the Jesuits brought them into notice is erroneous. They were known in Europe long before the institution of Loyola's order. Why the French should call them "alouettes de savetier," cobbler's larks, cannot easily be accounted for. This bird is so stupid, or timorous, that if you balance a bit of straw on his head, or draw a line with chalk on the ground from his beak, he fancies himself so loaded or so bound, that he will remain in the same position till hunger forces him to move. We made the experiment.

This bird is either roasted or boiled; and, when of a good breed, possesses a flavour between the pheasant and the chicken. Turkey "à la daube," means the bird confined in a "terrine" with truffles, maroons, &c. &c. and so baked in the oven that it may keep. It is eaten cold, and offers an elegant and substantial relish for the luncheon of a Gastronomer.

V. 86. *Tuberibus.* Truffles are of a most mysterious origin; they grow under ground, and show no sign of external vegetation; so that the ancients doubted whether they did not propagate by juxta-position like minerals, Pliny, xix. 2. and this opinion was countenanced by the report that Caius Licinius, pretor in Spain, biting a truffle, had broken

one of his teeth against a Roman denier, around which the truffle had accidentally grown. However Martial says:

Rumpimus altricem tenero de vertice terram
Tubera; boletis poma secunda sumus.

Next in taste to the best of mushrooms, we break the fostering ground with our tender head.

The fact is that no vegetable grows above their subterraneous cradle. A few crevices in the *tophus*, or sandy ground, are the only indications; and, through them, the perfume of the truffle betrays the secret to dogs and pigs, trained for the purpose of truffle-hunting. From their situation *subter topho*, the Italians made the abbreviation *tertuffo*, *tertuffalo*, hence *truffle* English, "truffe" French. Pliny and other authors assert, that when thunderstorms and showers are frequent in Autumn, truffles thrive better than at any other time.

V. 88. *Rusticula.* "Bécasse." Woodcock. The thigh of this bird is upon a level, as to delicacy, with the breast of the partridge. According to the refined taste of Gastronomers, woodcocks ought not to be gutted, and are roasted over a toast of bread, which receives and imbibes what ever falls from above. As they live by mere suction, their intestines cannot be more nauseous than the internal parts of a lobster, or a crawfish.

V. 89. *Scolopax.* "Bécassine." Snipe. This diminutive of the preceding one is treated in the same culinary way. The beak of the snipe is com-

paratively longer than that of the woodcock; and the word *scolopax* is indifferently applied to either.

V. 91. *Cervus, damave.* "Cerf ou daim." Stag or deer. In public eating-houses, these are not to be expected. At some coffee-houses in London, a haunch of venison is sometimes announced with great pomp, and on such occasions a bill is stuck up at the window in conspicuous type.

V. 93. *Cuniculus.* "Lapin." Rabbit. The tame rabbit sometimes, but seldom the wild one, makes it appearance on the table d'hote. "Gibblotte de lapin" is a good dish in the French "Cuisine bourgeoise."—The animal is cut in pieces, and tossed up in the pan with bacon, carrots, turnips, and other ingredients; and, when made palatable, does honour and credit to the cook.

V. 95. *Carnalia fercula.* Meat-dishes. Thus far the poet has been describing what may be eaten when the rules of the Roman Catholic church do not proscribe the use of flesh. But, on meagre days, the case is quite different; fish, vegetables, eggs and the like, are the *dramatis personæ* of this representation on the still festive board; and by the ingenuity of Dame Cookery, a meagre dinner proves often as interesting, and generally as wholesome as any other sumptuous entertainment, for which flesh, fowl, and fish, have been put into immediate attendance and lawful requisition.

Vitellius, the gastrophile emperor, was treated by his brother with a dinner, consisting of 2,000 dishes of fish, and 7,000 of poultry; surely this is not doing things by halves.

V. 98. *Salmo.* "Saûmon." Salmon. The poem mentions only one way of cooking this noble fish, viz. broiling: but it is commonly boiled and eaten with lobster-sauce, and, when pickled, with oil and vinegar.

V. 99. *Frigitur Alburnus.* "Merlan frit." Fried whiting. This fish undergoes also the operation of boiling; but, frying being the most common way of dressing this delicate and salubrious gift of the Nereids, the author contented himself with taking notice of it. In France they are often broiled after having been lavishly powdered with flour; a circumstance which gave rise to the ludicrous appellation of "Merlan" for a hair-dresser. The Latin *alburnus*, from *albus*, "white," corresponds with the English name. The French "Merlan" exceeds the extension of our ken in etymology, unless the fish is so called by antiphrasis, from *merle* a black bird, as *lucus a non lucendo*. If this be the case, the joke originated with the Romans, who called a mearl or black bird, *merula*, and by the same name designated this white fish.

V. 99. *Butyro squatina nigrat.* "Raie au beurre noir." Skate with burnt butter. The dish mentioned here means skate boiled first, and afterwards perfused with butter burnt in the frying pan, to which sprigs of parsley are added; this being done, vinegar is thrown into the pan with salt, and also poured upon the fish. When very fresh, it is generally eaten with plain melted butter and capers. The skate had long been neglected in this country, but came of late so much in vogue, that what sold for a groat thirty years

ago, now fetches five or six shillings. The Latin word *squatina* seems to issue from the monosyllable *squat*, which descended into the English language from some original tongue anterior to Latin; for *squatina* is a derivative of *squat*. *Skate* is a corruption of *squatina*. The natural position of this and similar fishes at the bottom of the sea, where lying *flat* and *squat* they patiently wait for their prey in the oose which they stir, with the shaking of their wing-like flanks, originated the denomination.

100. *Capito*, *asellus*. Codfish, fresh and salt. "morue fraiche; morue salée." The names of *capito*, and *asellus* a young ass, given to this excellent fish, allude to the notorious bigness of his head. The prolific powers, granted by Providence to this inmate of the sea, is wonderful, and seems to indicate the wholesomeness of his flesh offered to man as a palatable and innocuous food. The spawn of a large codfish contains between three and four millions of eggs.

V. 101. *Passer*. "Plie." Plaice is common on the coast of Holland, and not unlike the turbot in shape, but of a much inferior flavour. The back is speckled with yellow round spots upon a brown-green ground, and the head much more acute than that of the turbot. The *plaice* was known to the ancients; but commentators have questioned whether its name does not mean also the *flounder*, which approaches it in shape as well as in taste. Columella, 8, 16, mentions it with the turbot and the sole. *Limosa regio planum educat piscem velut soleam, rhombum, passerem;* "The oozy parts

breed flat fishes, as soles, turbots, and plaice." Why the Romans should have called this fish *passer*, which the bird *sparrow* claims for its etymon, we cannot tell.

V. 102. *Scomber*. "Maquereau." Mackerel. The allusion expressed in the poem by *pudens infami nomine*, "ashamed of its infamous name," points to the name of the fish given in France to what is meant in English by a *pimp*. It is commonly said that no man ever saw this fish alive out of the water; indeed, as soon as he leaves his native element, he dies.

Mackerel was allowed to be cried through the streets of London on Sundays for the first time in the year 1698.

The best way of eating mackerel is to broil it in buttered paper upon the gridiron; and, when properly done, to put fresh butter in the inside, with chopped parsley, pepper, and salt, which melts and adds an exceedingly good flavour to the fish. This dressing is called "à la maitre d'hotel."

V. 103, 105. *Halec*. "Hareng." Herring. This fish is eaten either fresh, pickled, or fumigated. The last is called in French *Hareng sore*, red herring, the word *sore*, or *saure* meaning in old French, reddish, of a tint between yellow and red, *sorrel*-colour. In this state the fish is often laid upon a "purée de pois," a sort of pease-pudding, after it has been gently broiled. *Pickled herrings* are eaten as they are taken from the tub, with oil and vinegar, pepper and mustard; in French, *hareng pec*, from *pickled*. *Fresh herrings* are commonly broiled and

generally dished up with melted butter and plenty of mustard in it.

Sinapi. This small seed, which is of so common a use with us, was also in great repute among ancient cooks; and its pungent acidity is elegantly recorded by Columella, 10, 123. *Fletum facturą sinapi;* the tear-eliciting mustard. Plautus calls it *scelerata sinapis*, on account of its biting sharpness.

The etymology of mustard ought to be recorded here. In 1382, Philip the bold, Duke of Burgundy, going to march against his revolted neighbours, and Dijon having furnished for that expedition its *quantum* of 1,000 armed men, the duke, in kind acknowledgment, granted to the town, among other privileges the permission of bearing his armorial ensigns with his motto, *moult me tarde*, "I long, I wish ardently." In consequence of this mark of princely condescension, the Dijonese municipality ordered the arms and motto to be beautifully sculptured over the principal gate of the city, which was done accordingly. But time, *tempus edax*, and that incessant drop of water which causes the destruction of the hardest stone, *non vi sed sæpe cadendo*, or some particular accident, having obliterated the middle word *me*, the remaining ones, *moult*, *tarde*, gave occasion to the name in the following manner. For a long lapse of time, the merchants of Dijon have been and are still great dealers in *sénévè*, or *sinapi*, (mustard seed,) and have a method of grinding it with salt, vinegar, and other ingredients, in order to preserve it and send it to all parts of the

world. On their *sénévè*-pots they used to paste a label, ensigned with the Duke of Burgundy's arms and the motto as it accidentally remained then over the gate of the city, *moult-tarde*; hence the name which the sinapi composition has preserved to this day. It might be observed that the natural pungency of this little seed, expressed in Latin by *multum ardet*, and in old French by *moult arde*, "it burns much," might be taken as the real *thema* of the word. But it does not appear that the Dijonese were ever scholars enough as to borrow from the tongue of Cicero a denomination for the object of their trade. However, in latter times, an eminent mustard-manufacturer of that place proved himself somewhat acquainted with Latin, since he wrote jocosely over his shop-door, *Multum tardat, Divio rixam;* that is, *Moult-tarde, Dijon-noise;* "Dijon-mustard." Pliny pretends that mustard is an antidote against venomous mushrooms. B. xix. ch. 8. & 22.

V. 104. *Musculus.* "Moule." Muscle. In France, this fish is thrown "house and tenant" into the pan. Tossed up with butter, parsley, pepper, and flour; and, served up in that condition, shell, fish, and sauce, all together, it is very palatable.

V. 108. *Ostrea.* "Huitre." Oyster. The Athenians held oysters in great esteem. They were not common at Rome, and consequently fetched there a very high price; yet Macrobius assures us, that the Roman Pontiffs never missed to have them every day on their tables. From the fourth century to the reign of Louis XIV. they were nearly forgotten; but they

soon came again into vogue, and from that time have kept up their reputation. Gastronomers, we know, can swallow three or four dozen before dinner, and then sit down to eat heartily, and perhaps better than if they had abstained from them. They clear the stomach of accidental phlegm, increase the gastric juices, and, by their natural coolness, condense the air which may be fixed in the organs of digestion. When good, they are wholesome, but poisonous when bad.

V. 109. *Locustæ cauda.* "Homar." Lobster. This last word is a sad distortion of the Latin *Locusta*, a grasshopper, a locust. This crustaceous fish, which when in season is delightful for the taste, purity and firmness of its flesh, grows to a large size, if, concealed in the rocky caverns of the deep, it can avoid the rapacity of its enemies, among whom the fisherman is not the least dangerous. Lobsters sometimes measure two feet and upwards; but Olaus Magnus, Hist. L. 21. c. 34. and Gesner *de Piscibus*, L. 4. pretend that in the Indian seas, and on the shores of Norway, lobsters have been found twelve feet long and six broad, seizing mariners with their gigantic claws, and dragging them along into the deep to devour them!!! The French proverb says, "a beau mentir qui vient de loin."

V. 110. *Squilla*, the Shrimp or Prawn, was known to the ancients. The French call them either *Crevettes*, as diminutive, or small "ecrevices," crawfishes; or "chevrettes," little goats, on account of their long beards, and their leaping and skipping in

shallow water on the sandy beach. They are an excellent relish.

V. 111. *Gobio, Barbatus, Mullus.* "Goujeon, Barbeau, Mullet." Gudgeon, Barbel, Mullet. These fresh-water fishes are too well known, and too insignificant, to require a description. The Perch and the Tench will be allowed to glide along the silver stream, and shall not be fished up to swell our notes.

V. 115. *Anguilla.* "Anguille." Eel. This last word seems to have been caught at the tail of the Latin or French name. When well managed by a clever cook, the fat and indigestive qualities of the eel disappear, and the food becomes wholesome. The Egyptians placed eels on a level with their gods; they worshipped them, perhaps as a milder sort of serpents, emblems of eternity; and priests were salaried to feed the sacred ones every day with cheese and the garbage of animals in ponds where they lived centuries, and grew to an immense bulk. No animal is more tenacious of life. It is reported that eels are fond of harmonious sounds, and that fishermen in the Mediterranean take with them musicians in their boats, in order to allure the fish to the net. That they are amphibious, and leap out of the water to feed on the verdant grass of the banks, seems indisputable.

V. 120. *Lucius.* "Brochet." Pike. The tyrant, the terror, the destroyer, of the fish-pond. The poet represents him dressed, as the French style it, "au bleu." Boiled in wine, with onions, carrots, parsley, pepper, and salt, he is allowed to get cold;

and then, laid on a napkin in stateliness, supported by a tray, he takes his situation on the table. It is deservedly reckoned by all Gastronomers very excellent eating. The flesh is white, firm, and tasteful, and the bones (which the French, in all fishes, properly call *arrête*, from "arreter," to stop, because they stop the voracity of the eater) are, in a large subject, so slender, so pliant, that they can easily be put aside, or, if accidentally swallowed, do no harm. Pikes grow to an astonishing size. The skeleton of one which weighed 350 pounds, has long been preserved at Manheim. Thrown in a pond by the Emperor Barbarossa, with a brass elastic collar, he was taken up in 1497, at the suprising age of 267 years. On the collar was engraved the following inscription in Greek:

"I am the first fish which was put into this lake by the hands of the governor of the universe, Frederic II. the 5th of October, 1230."

Lacépede, (Hist. des Poissons) pretends that the existence and bulk of fishes and amphibious animals, may increase to an incalculable extent. The metamorphosis annexed in the poem to the article of this fish, is an humble imitation of other didactic poets, in order to enliven the too serious uniformity of a nomenclature. See Ovid's *Fasti*, Rapin's *Horti*, &c.

V. 123. *Μαππά*. "Napkin." They were known at Rome as early as the reign of Augustus: every guest used to bring his own with him, but was not

always sure to carry it back. Catullus mentions one Asinius who had stolen his; and Martial has left a charming epigram upon the parasite Hermogenes, who finding no napkin to steal, ran away with the table-cloth. B. 12. 29.

Attulerat mappam nemo, dum furta timentur:
Mantile è mensâ surpuit Hermogenes.

This rage for pilfering napkins was fatal to their use, and they were given up, it seems, till the fifteenth century, when the first were made at Rheims, and presented to Charles VII. king of France.

V. 134. *Carpio.* "Truite." Trout. Where a running stream of clear water, checkered by the interposition of impending willows or other trees, pursues its course under the blaze of a summer sun; there the trout, one of the best among the Cyprine family, gambols lively or swiftly darts over the shining pebbles at the bottom of the brook. A luscious taste, between those of the salmon and the carp, distinguishes this delicate gift of the Naiads. When dressed, its flesh is red and very delicious. The Latin word *carpio* has been sometimes translated by *carp*, but erroneously. (Ainsworth and others.) *Trutta* is modern. The word *carpio* alludes to the mouth of the fish, and has been alliterated with its original *carpere* in the poem.

V. 135. *Auratus Zeus.* "Dorade," or "Poisson de St. Pierre." John Dorée, from "Jaune Doré," Fr. Surely the ancients must have entertained a sort of religious regard for this fish, since they gave him the

name of Jupiter, *Zeus*. But most likely this Latin word comes from some other source. This fish contends with the haddock for the honour of bearing the marks of St. Peter's fingers on his shoulders; and some legendary writers, considering his wrinkled and depressed shape, assert that he certainly was trod upon by the gigantic foot of St. Christopher, who used to ford an arm of the sea with passengers on his back: a fact which was recorded in hymns anciently sung on his festival-day, and in which the following *naïf*, and yet preposterous, passage is found:

> *Quando transivit fluvium,*
> *Non tetigit unda* culum.
>
> And when he cross'd the foaming sea,
> The water did not reach his *knee*.

The partiality of Quin for this fish is well known; and no one can refuse to *John* the palm of delicacy among the fishes, and indeed above the turbot himself.

V. 136. *Rhombus*. "Turbot." Turbot. This fish was known to the Athenians, and has been ever since a worthy object of Gastronomical worship. Some Ichthyographers relate that turbots have grown to the extent of five cubits in length. Such must have been the sea-monster, *Spatium admirabile Rhombi*, brought to Domitian and of which Juvenal says, Sat. iv.

> *Sed deerat pisci patinæ mensura. Vocantur*
> *Ergo in concilium proceres.*
>
> No vessel they find fit to hold such a fish,
> And the senate's convok'd to decree a new dish.

Turbots, were anciently caught in the Euxine and Adriatic seas, and thrive on the shores of Devonshire as well as, and perhaps better than, any where else.

V. 137. *Elops.* "Esturgeon." Sturgeon. The five rows of large bony tubercles which rise on the sides of this pentagonal fish, are alluded to in the poem by the epithet *hirtus.* His flesh, properly pickled, is reckoned a delicacy. Gatis, queen of Syria, was so excessively fond of sturgeon that she enacted a law, prohibiting the sale and purchase of this or any other fish, but after her refusal and with her special permission. (Athenæus, B. 3. ch. 4.) It is said also that the sturgeon was exclusively reserved for the table of Henry I. of England; that his successor, king Stephen, in 1138, mitigated this law; but that after his death it was enforced again. The Parisian "poissardes" used annually to present the king with an enormous sturgeon; the portraits of the finest of them were preserved as great curiosities. Pallas relates that in the Caspian sea, sturgeons grow to the almost incredible size of forty feet in length, and weigh upwards of two thousand pounds! — *Acipenser*, and *sturio*, are other names for the same fish.

V. 140. *Muria condit jecur.* The liver, spawn, and other internal parts, of the sturgeon, are pickled by the Russians and sold under the name of *caviare.* This kind of fish-sauce was known to the Romans, and called *garum*, see Pliny, 31. 1. and is one of the indispensable seasonings for the Turkish pilau.

V. 142. *Cyprinus.* "Carpe." Carp. This ex-

cellent fish was brought into England in 1514, and into Denmark in 1560. Carps are kept and fattened in Holland throughout winter on a bed of damp moss, in a cellar, and fed with bread and milk. They are known to have grown to the extraordinary weight of sixty pounds. The tongue of this fish is reckoned the most delicate part of the whole; and a Mr. Verdelet de Bourbonne is said to have been so fond of it, that he bought once 3000 carps, for the mere sake of their tongues which were brought well-seasoned and learnedly-dressed to his table in one dish. (Cours Gastronomique.) Chantilly and Fontainebleau can vouch for the longevity, tameness, and bristliness, of carps. This fish, "be-drop'd with gold," (Pope) is mentioned by Pliny and others under the name of *Cyprinus*. The mythological passage in the poem gives a fabulous etymology in the absence of any other.

V. 153. *Fabæ*. "Féves." Beans; especially "Windsor beans," as they are vulgarly called. This pulse, or *legumen*, is generally dished up in foreign countries without the outer coat, and, in that undress, proves a most delicate food. Why Pythagoras should have forbidden the use of beans to his disciples, has been a mighty subject for the ingenuity of commentators. Some have asserted that it was on account of their causing flatulency; others because they were sacred to Isis and Osiris, Egyptian deities of whom the Samian sage had heard and believed much from the priests of Memphis. Some take the prohibition allegorically, and hold that to abstain from them, only

meant to keep aloof from public assemblies where suffrages were given by casts of beans. There is now-a-days a belief among the vulgar that when beans are in blossom mad people become intractable, and wise men nearly mad. In fact, Pythagoras's motive for that prohibition, if he had any motive at all, is still enveloped in obscurity. Horace, Sat. 11, 6, styles the bean akin to Pythagoras, *Faba Pythagoræ cognata*, as if the promulgator of the metempsychosical system had been afraid lest in eating beans he should have devoured some of his departed relations.

The classical reader knows that most of the ancient Roman families derived their names from agricultural or horticultural pursuits. *Fabæ*, beans, named the great house of the *Fabii*. *Pisum*, pease, that of the *Pisones*. *Cicer*, chick-pease, which the French call "pois chiche," gave a surname to the orator Tully. *Lentes*, lentils, to *Lentulus*. *Tuber*, a truffle, to *Tubero*. *Cepa*, or *cæpe*, an onion, to the *Cæpiones*. *Vitellius* is diminished from *vitulus*, a calf. *Hortensius*, from *hortus*, garden. The *Porcii* to whom the surname of *Cato* belonged, were feeders of pigs. *Verres* is reminded by Tully that his name means a *boar*. The *Furii*, came from *furfur*, bran; and the illustrious family of the *Cornelii* numbered probably among their ancestors wealthy possessors of *horned* cattle.

There is a very ancient and singular custom in several parts of the continent, of which we have here but a mere memento. It is connected with

the above-mentioned sacredness of the bean, takes place on the eve of Epiphany, and is performed in the following manner. A cake, made of flour, butter, and eggs, and of a size proportionable to the number of the guests, is brought in and divided into as many shares as "convives" are going to sit down to supper. These pieces, one of which conceals a bean lodged in the outer part of the cake, are tossed up in a napkin. The youngest person in the company, comes forward, and having said grace, takes hold of a slice without looking at it, and then addresses the master of the house by these words: "Fabæ Domine (lord of the bean), who is this for?" An answer is given, and when all the shares are drawn, the guest who finds the bean in his or her possession is declared king or queen of the feast, and becomes possessed of all the rights belonging to the *Architriclinus* or Amphitryo for the night. When either drinks, if any one in the company misses to say aloud, "the king" or "the queen drinks," a fine is lawfully exacted, which consists in a pledge deposited in the hands of some one, to be redeemed after supper by a kiss or a song. This sort of amusement was well known at Rome, with this difference, that the king of the feast was not chosen by means of a bean, but by the cast of small bones called *tali*. They are the ankle-bones of sheep, which school-boys in France still use for a game called "osselets;" having been previously smoothed upon a stone, and reduced to four sides. The *tesseræ*, dice, have six. Horace says, Car. B. 1. Od. 4.

Domus exilis Plutonia, quò simul meâris
Nec regna vini sortiere talis.

But when you sink to Pluto's hall,
No little rattling bones shall fall
To chuse you Monarch of the wine.

V. 154. *Samius senex.* Pythagoras divulged in *Magna Græcia* what he had learned in his travels through Egypt and India; the amount of which is not of a very considerable value. However, the best thing he ever taught his disciples was the difficult art of being silent, or of never speaking but to the purpose.

V. 155. *Phaselus.* "Haricot blanc." French beans. This pulse is eaten at two different periods. In summer, with the enwrapping pod which is still green and tender. In autumn and winter, when the bean, in full maturity, is taken out of, and boiled without, the pod. This *envelope*, on account of its navicular shape, gave its name to a kind of skiff used in the Mediterranean, and especially about the mouths of the Nile. Virg. Geo. 4. 289. This pulse is called in ancient English authors, "beans of Rome," a mistranslation of "fêves de Rame," from *ramus*, the twig or pole around which the plant loves to climb; and "Welsh beans," as if "Gallic beans." Fasels, is still used in some parts of Great Britain. The pentameter alludes to their being impregnated with a great quantity of fixed air, and therefore not always very wholesome, unless the stomach is prepared to counteract their Æolian powers by an adequate quantity of absorbent juices

in the digestive organs. This *legumen* is supposed to have been originally a native of India, and propagated in Greece after the visit of Alexander to the banks of the Ganges.

V. 157. *Asparagus*. "Asperge." Asparagus and sperage, or sparrowgrass, and, for brevity's sake, grass. This vegetable possesses great volatility of parts and peculiar diuretic powers. The name is of Greek origin and alludes to its sprouting entirely naked from the ground; that is, without cotyledons or leaves.

It reminds us of a curious trick which a wag played once upon a countryman, who had no knowledge whatsoever of the existence of such a production as asparagus. They were travelling together, and arrived, on a Friday, at an inn in a small town near Arras, in France, intending to sup and sleep there The wag asked the landlord what he had to give them? There was nothing in the house but plenty of asparagus and eggs. "Well then let us have first an omelet, and whilst we are eating it, boil us some of your best asparagus."—It was done accordingly: the omelet was served up in a few minutes.—"If I cut it in two," said the knowing one, "you will draw your share to your plate, and I the other half to mine." The countryman bowed assent, the omelet was divided and declared exceedingly good. Then comes the asparagus: "I do not remember to have ever seen these sort of things before," said the countryman, "how curious they look—are they peculiar to this part of the world?"—Without answering this preliminary

question, " We will do," said the wag, " as we did before ;" and he severed the whole bunch in two. By an unperceived wirling of the dish, the white part became the lot of the peasant, who, beginning to tear and chew and masticate to no purpose, declared with a solemn oath, that as this was the first, it should be also the last time he would attempt to make a meal of asparagus.—The wag, of course, enjoyed the whole of the verdant and tender heads of the vegetable.

Asparagus is of so tender a contexture, that a very few minutes of boiling render it perfectly eatable, particularly when just cut down, and brought from the garden. To express that a thing was to be done quickly, the Romans used this saying: *Velociùs quàm asparagi coquuntur*; Quicker than asparagus is boiled.—(Suetonius, Aug. Cæs.)—Juvenal, Sat. V. 82. mentions an immense lobster brought on the table, surrounded with this vegetable, *septa asparagis*. By a passage, Sat. xi. 69. of the same author, it appears also that it was sometimes gathered wild on the mountains, *montani asparagi*, by farmers' wives who laid down their spindles to go and cull it just in time—*posito quos legit villica fuso*.

V. 158. *Cinaram*. " Artichaud." Artichoke. This is really a thistle, which, by cultivation it seems, has obtained esculent qualities of the first rate. The bottom of a good artichoke is, perhaps, one of the best substances which the kitchen garden can offer to the table of its master.—Columella (B. 10. 235.) gives an elegantly poetical description of this

useful plant. The culinary art possessed itself of this valuable article, and admits it either fresh or preserved in fricassees, ragouts, pies, &c. with eminent success. The fruit, if we may call it so, grows at the top of the stem. Each branch has also its own fruit, but being secondary, it is smaller. Eaten raw at breakfast in foreign countries with pepper and salt, under the name of "artichauds à la poivrade," it gives an uncommon relish to a glass of "champagne," and exhilarates the mind for the rest of the day. This regimen, we are convinced, would not prove wholesome in this latitude. It appears that the French were indebted to the Venetians for this excellent vegetable in the year 1473. Theophrastus knew and described it under the name of *carduus esculentus*, the esculent thistle. It is of a heating nature, as appears by the name, which may be resolved into *artus*, limbs, and *calidus*, warm, as if warming the limbs of the body. The cultivation of it originated in *Cynara*, an island of the Archipelago, to which it probably gave, or from which it may have received, its name.

V. 159. *Palladius liquor*. "Huile." Oil. The olive-trees were planted by the Phoceans in the fruitful vales of Provence, and their product was soon known to the rest of Europe. Florence, Lucca, and other meridional places, are famous for the excellent quality of their oil. *Palladius* alludes to Pallas and her contest with Neptune to present the rising town of Athens with an useful gift. Neptune struck the ground with his, "earth-moving" trident, and up sprung a

war-horse. Pallas bade the earth to teem, and the olive of peace rose from the ground; her present of course was declared the best.—*Acetum.* "Vinaigre." Vinegar and oil are put (we cannot say mixed) together, in several occasions. Their opposite characters do not agree on the plate; but the result of their natural antipathy proves agreeable to the palate, and comfortable to the stomach.

V. 160. *Butyro.* "Beurre." Butter. This useful substance is nearly a general agent in all the mysteries of the kitchen. It is the ground, the digester, the companion, the friend, of almost all the dishes which are served up to the Amphitryo and his guests, although it seems to have been hardly known 400 years before the christian era to the Greeks, who bought it ready-made from the Parthians under the name of "oil of milk," Pliny, 11. 41.; and it is described by this author as a sort of foreign *nostrum* among the Romans, which the barbarians used as food. But the Jews knew it long before that period, since it is mentioned under the name of *chameah, pinguedo lactis,* and made a part of the feast when Abraham treated the angels. Gen. xviii. 8.

When hot, asparagus and artichokes are eaten with plain melted butter; when cold, with vinegar and oil. Fontenelle, the French academician, had invited a friend to a "tête à tête" dinner. Asparagus, having just sprung into season, made a notable article among the "entremets." The guest, being asked what sort of sauce he should prefer, answered frankly, "oil and vinegar." Fontenelle did not like

that way, and therefore directed the cook to dress half of the bundle with melted butter for himself, and the other half as his guest had desired: but about the middle of the dinner the visitor was struck with an apoplectic fit.—Fontenelle, undisturbed by the awful event, runs to the top of the stairs and bawls to the cook "tout au beurre," the whole bundle with melted butter! *Horresco referens!*

V. 173. *Lentes.* "Lentilles." Lentil. This pulse is little known in this country, but much used on the continent. It yields a sort of "purée," or pudding, similar to that of pease; with this difference that it is of a brown dusky colour, *fuscâ ferrugine*, and is said to improve the quality of the milk in the breasts of nurses. The Romans knew it well. Virgil, Geo. 1. 228. says:

Nec Pelusiacæ curam aspernabere lentis.

Pelusian lentils too deserve your care.

Martial calls this *legumen*, or pulse, *Pelusia munera;* from which and other authorities it appears that it was conveyed to Rome from *Pelusium*, now Damietta. Might not the word *pulse*, be referred, by metathesis, to *Pelusium?* Sheep's tails, geese and turkies' pinions, are often served up with the accompaniment of lentil-pudding, and constitute a learned dish in the "cuisine bourgeoise." The pentameter line alludes to the bargain between Esau and Jacob concerning the transfer which the former made of his birthright to his brother. Gen. xxv. 34. Was this pulse conveyed from

Judea to Egypt by the family of Jacob, and from that time cultivated there? Nothing is more probable, and the sons of Israel obtained it perhaps from India.

V. 175. *Spinaceæ*. "Epinards." Spinach. This *olus* is so named on account of the shape of its leaf, which resembles a thorn, *spina*, or rather the head of an arrow or spear: the name is of modern latinity. No dish of that kind of herbs is more palatable than this, when, fried with as much fresh butter as it can absorb, with chopped onion, pepper, salt, and nutmeg, the spinach makes its appearance on the table. Lozenge-pieces of fried bread will bastion the dish, contrasting most elegantly with their yellow hue the deep green of the spinach. This warm and pleasing herb came to England from Holland, and was not introduced in French dishes sooner than about two centuries and a half ago.

Salaria. "Celery." Salary (Ainsworth) or celery, from *cella*, Lat. *Apium cellare*. This plant is bleached in long cells, or furrows, opened in the garden, and is reckoned of a very warm temper. It is a branch of the *Apium* family, and of great use in soups and sallads.

V. 176. *Beta*. "Bete." Beet. The red beet-root, the most ancient cultivation of which is traced to Bohemia, stands here alluded to, as it plainly appears, by the incidental addition of *gaudens Tyrio murice*, the Tyrian purple dye, so famous among the ancients. This root is never served with sallad on the continent, without having been previously boiled or

baked under hot ashes or in an oven. Indeed, when raw, it is so tough and tasteless that it requires all the strength of mastication; but, after having passed through the ordeal of fire, it becomes mellow, of a pleasing taste, and so sweet, that Napoleon, when he refused admission to colonial products into France, expected to extract out of this plant enough of sugar to supply his then extensive dominions. He was disappointed. This fact has been well ridiculed in one of the caricatures of the time, representing the little king of Rome on the lap of his nurse, nibbling at a large beet-root, with this motto—" Mangez, mangez, mon roi, votre papa dit que c'est du sucre:" Eat, eat on, my king, your papa says it is sugar.

V. 177. *Solanum*. " Pommes de terre." Potatoes. As our poet properly remarks, this excellent farinaceous food, unknown to the ancients, was found in America. It certainly belongs to the *Solanum* family; but by some curious and inexplicable accident, whilst the other branches throve in Europe, Asia, and Africa, their relation was for many centuries propagated in an unknown part of the globe. Sir Walter Raleigh found them in Virginia, and brought them to the British isles. Queen Elizabeth had them on her table, says a Gastrographer, when the pleasing news of the destruction of the famous Armada was brought to her. They were first eagerly cultivated in Ireland, where they met with a congenial soil, and soon spread over the rest of the old continent.

V. 183. *Ova*, "Œufs." Eggs. To have entered into a complete enumeration of all the ways in which eggs may be dressed for the table, would have been as difficult a task for the author as it would have proved tedious to the reader. A few are mentioned in the poem; Poached eggs, "œufs pochés." Eggs with sorrel, "œufs à l'ozeille;" that is when poached or hard-boiled eggs are laid upon a stratum of sorrel. Eggs with onions, "œufs à la tripe;" hard-boiled eggs tossed up in the pan with onions. "Œufs à la chicorée;" hard-boiled eggs laid on boiled endive. "Omelette aux fines herbes;" an omelet with onion, parsley, &c. This last mentioned manner of dressing eggs is the quickest, and generally the best. The eggs are broken into a basin: beaten well with a fork or spoon, whilst fresh butter melts in the frying-pan. A little chopped parsley and onion, pepper and salt, are added to them, and the whole thrown into the butter. The art consists in gathering quickly all the ridges and swells of the eggs towards the centre; and in about one minute and a half, on a brisk fire, the work is done. The omelet is doubled over on the dish, and served up immediately. The etymology of the word, as observed before, arises from a Latin vocable of no great standard, *animellæ*, the sweetbread in a hog. Desbarreaux, the French poet, is said to have been converted to a sense of religion by an omelet. (C. G.) However, when we consider that the very small quantity of elemental air concealed under the blunt end of the egg, being dilated by the heat of incubation, forces the whole of the contents

into organization, motion, and life, we cannot help "musing," in awful silence, "the praise" of God in the works of nature.

Sometimes eggs are positively roasted. In countries where wood-fire is constantly used, the cottager half buries his eggs in an upright position in hot ashes upon the hearth; and when a clear dew-drop oozes on the top of the shell, the eggs are fit to be eaten. Ovid was not ignorant of this practice, for he says, Met. viii. 667.

Ovaque, non acri leviter versata favillâ.

—New-laid eggs, with Baucis' busy care,
Turn'd by a gentle fire and roasted rare.—DRYDEN.

Gastrologers are of opinion that, done in this way, eggs have a much better flavour than when boiled. Fancy goes far in matters of taste.

After all, the most extraordinary manner of cooking eggs is, as it stands recorded, to turn them round in a sling till they appear slightly-boiled. This was, we are told, an Egyptian custom. A more credible assertion is, that long eggs contain a male sperm, but this we also doubt; although Horace declares that the same opinion was indisputably held by the epicurean "bon-vivants" in his time. However the *Schola Salernitana* gives a good precept as to the choice of eggs;—

Si sumas ovum molle sit atque novum.

If thou takest an egg, let it be soft and new.

The surest mode of trying an egg is to apply the

tip of the tongue to the blunt end; if it feels warm, and the acute end cold, it is a proof that no fermentation has yet taken place.

Peacock's eggs were reckoned a great dainty in Rome. — Q. Hortensius began this sort of luxury when he was instituted Augur; he paid twenty pence for each egg, and had many brought to his table.

Eggs were much venerated by idolatrous antiquity as symbols of the world, *orbis*. Philosophers saw the four elements in them. The yolk represents fire; the white, water; the cupola contains air; and the calcareous shell identifies the earth. For this reason Orpheus and Pythagoras abstained from eggs, and the Greeks and Romans carried them with great pomp in the processions of the *Cerealia*.

Eggs were part of the first course at a Roman dinner: see Horat. Sat. 1. 3. 6. *ab ovo usque ad mala*—from the beginning to the end. In modern entertainments they generally come in the rear. This expression, "*ab ovo*," from the beginning, alludes also to those prolix narrators who would begin the history of the siege of Troy by the circumstance of Castor and Pollux, as well as Helen and Clytemnestra, having been hatched out of Leda's eggs. Hor. Art. Poet. This fable is alluded to in the hexameter; Pollux and Castor were hatched out of a couple of eggs, says our poet; yet you boldly call for them, as if you were not afraid of finding there, not the Dioscuri, but some half-formed chickens. Pliny, B. 18, cap. 35, relates that Livia, during her pregnancy,

consulted a fortune-teller, who advised her to hatch an egg by the warmth of her bosom, observing, that if it should bring forth a male chick, she might reckon upon the infallible birth of a son. The event turned out conformably to the prediction, for she hatched a young cock, and afterwards brought Tiberius into the world. Most of the Roman matrons followed the example; and, like brooding hens, devoted themselves to the curious amusement of gallinaceous incubation. The Romans used to make presents of eggs to their friends at the beginning of the year, in memory of Castor and Pollux. This custom still exists in foreign countries, but arises from another cause. Eggs were forbidden during the time of Lent; and at Easter they were boiled by thousands, coloured of divers hues, gilt, *engraved,* and lavishly given to children. Louis XV. had pyramids of them in his apartments at Versailles, and distributed them to his courtiers.

The manner of engraving upon an egg is to cover it with wax dissolved in spirit of turpentine, and to steep it in strong vinegar, till the acid begins to work upon the parts of the shell, which have been scraped by the graving tool. (C. G.) Spirit of wine clears off the varnish.

V. 185. *Albâ sub chlamyde ovum.* "Œufs pochés." Poached eggs, generally served up, in a silver spoon, with rich gravy. Poached, is derived from the French "poche," pocket; the yolk of the egg, being enclosed in the substantiated albumen or white, appears as if enclosed in a pouch. The French say, an egg in its shirt, "en chemise."

Cochlear, "cuiller," a spoon. The Latin name originates from κοχλος, *cochlea*, a cockle-shell, the shape of which was originally imitated in the formation of a spoon.

V. 189. *Niveo colore ova.* "Œufs à la Neige." Trifles. Eggs, well tossed up and properly tormented with a sort of whisk made of slender twigs for the purpose. The white of eggs, milk, and other ingredients, confining bubbles of air, swell to a frothy, light, and snow-white, substance, and are served among the "entremets." They appear in company with the tremulous "blanc-manger," the multiform and amber-colour jellies, &c. on the very line of demarcation between the rear of the second course and the van of the dessert.

V. 191. *Frigitur ovum.* Fried eggs. This way of eating them is not to be laid aside. Fresh butter, hissing in the pan, receives the yolk and white, the *vitellum* and the *albumen* together, in its burning bosom. One minute or two, and all the noise is over; and, sprinkled with pepper, salt, and a few drops of vinegar, they appear perfectly fit for the palate of the Gastronomer. The *salamander* is often held over them, and accelerates the culinary process.

V. 192. *Ova in patellâ.* "Œufs au miroir." Eggs on an earthen pan. The vessel, in which the eggs are cooked upon a gentle fire of charcoal, being very smooth, furnished the idea of a looking-glass, or mirror, "miroir," and suggested the quotation from Terence, *Velusti in speculum*, Adelphi, 3, 3, 61, with a slight grammatical alteration.

V. 195. *Mala sub lagano.* "Beignets aux pommes." Apple fritters. Sire de Joinville relates, in his life of St. Louis, that the Saracens "most graciously" presented the French monarch and his valiant knights with fritters, when they granted them their highly-ransomed liberty. The French word "Beignets," obviously shows its origin from the verb "baigner," to bathe, as they are dipped in hot melted butter.

V. 197. *Oryza.* "Pain de riz." Rice pudding. This was constantly offered at the close of the dinner at Guédon's table d'hôte. A bastion or moat of rice often surrounds sweet meats, roasted apples with a "glacis," jams, "marmelades," &c.

V. 198. *Placenta.* "Patisserie." Tarts, pies, &c. All that Cookery's sister art, Pastry, can produce, is alluded to under this word. From the small oven of the kitchen issues forth an innumerable quantity of pleasing little articles, destined to fill up some still-empty cells in the department of digestion. Flour of the finest quality is, of course, the basis; butter, the cement; and yeast gives life to the whole. According to Athenæus, Deipns. Lib. iii. c. 28. this sort of food was originally nothing more than a purer sort of bread to which honey, sweet-meats, comfits, or preserved fruit, were added. Some authors assert that the inventor of pastry, with all its mysteries and appendages, was a certain Thearion, a Sicilian baker who brought his humble trade to a much higher destination, 457 years before the Christian era. The Romans were extremely fond of pastry. Cakes, or

"galettes," were used at the altar, on the tables of the rich, and at the scanty repast of the poor. In chivalrous ages, the lady of the castle did not disdain to prepare herself the "gateaux," large cakes, for the "preux," knights, whose sounding horns solicited admission at the draw-bridge; and, in 802, by an edict of Louis the Debonnair, a farmer was compelled to bring, as an annual "redevance," five sacks of the finest wheaten flour to the monks of St. Denis, for the exclusive use and sole disposal of the pastry-cooks of the convent.

Tantæne animis cœlestibus . . . . !

Such rage for cakes in monkish times prevail'd!

However, medical anathemas have often been thundered by the Faculty against pastry; for, although it feels light in the mouth, and tasteful to the palate, yet very few stomachs are able to bear its indigestible heaviness.

V. 199. *Monialia munera.* "Beignets soufflés." Puffs. It is almost impossible to mention the name which these fritters have obtained and still retain in France, without a gentle suffusion of crimson pudency. Nuns, who, though practising the strictest abstinence, were very ingenious in contriving pleasing dishes for the directors of their souls, have in their retirement and solitary speculations, made out several little dainties, which, passing from the convent to the luxuriant tables of the "sons of darkness" and worshippers of Comus, did not lose the memento of their origin. These *beignets soufflés* were, it appears, originally blown with the breath through a tube, by

the fair "cuisiniéres," and a preposterous idea attached itself to the operation. In this consists the mystery which our poet has delicately glanced off in the fable of Comus and the Vestal virgin.

V. 212. *Caseus.* "Fromage." Cheese. It is worthy of remark that, although very dissimilar in themselves, these names should have sprung from the same origin; namely, the *case* or *form* in which this concretion of milk has been from time immemorial confined to obtain a shape. *Casa* begat *caseus*, *caseus* begat *cheese*, and *forma*, "fromage." The learned Grotius is quoted; *Forma formaginem vocat.* (Cours Gastronomique.)

Cheeses are mentioned in holy writ, under the plural name *Sheboth*, 2 Sam. xvii. 29; and the singular *Ghebinah*, Job, x. 10. Considering the root of these words, it appears that cheeses were then spherical like the Dutch ones in our days; since *Ghebinah* is analogous to *gibbosus*, and *Sheboth* to *eminens*, a round or pyramidal shape. Aristæus, son of Apollo and of the nymph Cyrene, the same whom Virgil made the hero of his most beautiful episode at the end of the Georgics, is supposed to have been, among the Greeks, the inventor of this food. (Apollodorus. Justinus.) The Romans used to smoke their cheese as we do herrings and hams. They had public fumigatories for the purpose, *Tabernæ caseariæ.* (Ulpian.) The Athenians fed their pugilists with it; and it was a military "ammunition de bouche" with the Jews, the Greeks, and the Romans. Parmesan cheese, used in soups, macaroni, and several other dishes,

owes, it is said, its good quality and flavour to the manure bestowed upon the meadows from which it originates; and this manure consists of decayed bones of all sorts of animals. Old cheese is reckoned so powerful a digestive, that a small quantity introduced in the shell of an oyster will soon dissolve the fish. Our poet mentions only two sorts of cheese, Cheshire and Gloucester: Stilton holds certainly the first rank. A nomenclature of all the different kinds of cheese in common use on the continent would fill up too many pages; and, unless a description of each were annexed, would prove useless to the reader.

V. 215. *Maturos elige fructus.* Fruit is wholesome when mature, but of a dangerous use when unripe or decaying. The poet names only four species of fruit, probably because the original bill of fare did not contain any more; yet he might have negatively noticed the *cherry*, from the garden of Mithridates; the *peach* from Persia, and its lovely bastard the *nectarine;* the *orange*, or golden apple of the Hesperides; the *pear*, from the Epirean orchards of Pyrrhus; *quinces* from Cydon; *plums* brought by the crusaders from Damascus; the *apple*, so fatal once to mankind; and the pride of America, the delightful *ananas* of Surinam.

V. 216. *Castaneæ.* "Chataignes." Chestnuts. This kernel is of a most important use in several parts of the continent, where the lower class of the people daily feed upon this farinaceous and wholesome vegetable. They were known to the Hebrews under the name of *Harmon*, Gen. xxx. 37; to the Greeks by the

appellation of καρανον, *castanon*, from which the Latin *castanea*; English, *chestnut*; and French, *chataigne*. According to heathen records, they were first noticed at Sardes in Lydia. *Castaneæ molles*, Virgil. They are eaten either boiled or roasted, and both ways very palatable.

V. 216. *Nuces*. "Noix." Walnuts. This excellent fruit originated, according to some authors, in the sunny vales of Persia. Nuts were strewed anciently in all the avenues leading to the nuptial apartment; and the ceremony of strewing the nuts, *nuces spargere*, was the conclusion of the wedding-day.

Nuts are very useful under different points of view; the threefold advantage which they possess, of giving light, warmth, and food, has been combined by our author in the following distich:

Nux vigilat, recreat, nutrit, prelo, igne, manuque;
Pressa, perusta, crepans, luce, calore, cibo.

Ovid in his poem entitled *Nux*, has taken notice of the various insults which the walnut-tree receives at the hands of travellers on the high-way; and Boileau says, Ep. vi. speaking of the river "Seine":

Tous ses bords sont couverts de saules non plantés,
Et de noyers souvent du passant insultés.

A bass-relief, on the south-west side of the cathedral of Amiens, representing two figures, who seem busy about the contents of a sack or bag full of what may be taken for walnuts, attaches itself to the following anecdote; but appears of a date anterior to the sixteenth century.

This town was taken by surprise, when Fernand Tellès besieged it in 1597, owing to the stratagem of of a few Spanish soldiers, who, disguised in a plain country-dress, drove, early in the morning, a cart loaded with sacks full of walnuts. The gates were unsuspiciously opened by the sentinels; two or three of the bags bursting, as if accidentally, the ground was strewed with the fruit. The guards fell to directly, picking and scrambling, whilst a body of troops who were in ambush under the ramparts, rushed impetuously, overcame the sentinels, and made themselves masters of the town. Henry IV. soon retook it from the Spaniards.

V. 217. *Racemos.* "Raisins." Grapes. This fruit is far from being common in England, but the vine is more cultivated now than it was thirty years since. Grapes seldom made their appearance on the "table d'hôte." The shrub which produces them was planted in Syria soon after the flood by Noah, who was not the inventor, but the restorer, of the art of making wine, which must have been known to the antediluvian patriarchs, since it does not appear from the text of the Bible that the vegetable kingdom was included in the diluvian anathema.

V. 218. *Malus aprica.* "Abricots." Apricots. Nature, it seems, had plenty of aromatic sweets to dispose of, when her plastic hands formed the golden and nearly-spherical fruit of the apricot-tree, and she profusely lavished them in the composition of this delightful tenant of the sunny wall. Jellies "marmelades," and "compotes d'abricots," are

too well known to need a description in these notes. The name originates in the particular situation which this tree generally prefers; that is the "espalier," or a wall exposed to the heat of the meridian sun. *Apricus*, Lat. which means the same, is often applied to other sorts of fruit; and even to old men, *Aprici senes*, who delight in sitting and prattling on benches exposed to the reviving warmth of the god of light. This fruit-tree, it appears by the records of ancient authors, was first eminently cultivated in Armenia, since it is called *Armeniacum malum*, in contradistinction to *malum Persicum*, the above-mentioned *Persian apple*, the *peach*, which, in this appellation, preserves still a faint and nearly-evanescent memento of its birth-place. These valuable trees, in warmer climates, do not always require the friendly protection of the sheltering wall. They stand insulated in the vineyard or orchard, swinging gently in the breeze, and produce an excellent, though smaller, fruit, which the French call "pêches de vigne," and "abricots en-plein-vent."

The notes might have been protracted much farther, but the commentators yielded to the wise maxim laid down by Horace, Serm. Lib. I. Sat. i. v. 106.

There is a true proportion in all things.

Est modus in rebus.

APPENDIX.

WINE.

Vina bibant homines, animalia cætera fontes.

The Latin poem and the English notes have for their immediate object the substance or body of an entertainment; but wine is the soul of the repast. Instead of treating the Gastronomer with deeply-learned dissertations, we intend merely to record a few ideas as they occur, and carry along with them some instruction and an accidental zest of amusement.

Etymology.—It may be interesting previously to observe that the words, *wine*, Engl. *wein*, Germ. *vin*, Fr. *vinum*, Lat. and οἶνος, Gr. claim their common origin from יין, iin, Hebr. the first Jod being, on account of repetition, pronounced as v, ou, or w, making *vin*, *ouin*, or *win*.

History.—Wine is mentioned for the first time in the Bible, Gen. ix. 21. Noah makes too free with it, and is derided by one of his sons. Soon after we find wine doing mischief again between Lot and his daughters, Gen. xix. 34. But, Psalm, civ. 5, the inspired Lyric declares that "it maketh glad the heart of man;" and this eulogium has never been contradicted, as far as wine is drunk with relative moderation; yet, when taken to excess, this gladness of heart suddenly turns into madness of mind.

If from Holy Writ we turn our eyes towards the works of Heathen writers, it will appear doubtful whether the Golden Age did ever know this "heart-cheering" juice. They speak of streams of milk, of nectar, and even of wine, but not a word about cultivated grapes; from which circumstance, and other inductions, we may fairly conclude that the birth of the god of wine was coetaneous with that of the god of war.

They also tell us that the vine-tree was brought from Persia to the Phœnicians, who took it to Greece, Sicily, and Italy; and Plutarch states that from Etruria it was carried to the Gauls. Laying aside the records of fabulous ages, the expedition of Bacchus to the Ganges, the tragic death of the abstemious Pentheus, and other stories more amusing than true, we can safely assert, for we really believe, that in Greece, wine was known before the Trojan war, and even more than 1500 years before the Christian era.

In the 9th book of the Odyssey we find that long before Homer's time, a distinction had already been established between good and bad wine; since, when the crafty Ulysses presents the intoxicating cup to Polyphemus, the gourmet-like Cyclop evinces directly his discriminating sense of taste: he says, as follows in the literal translation of this passage, by our poet:—

Arripit ille scyphum, spumantemque impiger haurit,
Et captus gustu repetitos postulat haustus:
Amplius, ah! vini, precor amplius adde propinans
Ut mihi tu qui sis narrantem promptus amicum
Hospitio excipiam. Sunt et Cyclopibus arva,
Arva racemiferas ultrò gignentia vites,
Quas Jovis æstivus calefactas concoquit imber;
Ast id ab Ambrosiâ et cœlesti Nectare manat. (a)

Hesiod, in the 2d book of his "Works and Days" shews that the cultivation of the vine-tree was well known in his time; for he gives directions about the vintage and advises Perse in the following words:

Orion now, and Sirius, adorn
The midnight sky—now rosy-finger'd morn
Spies bright Arcturus rising from the deep:
Cull then, bring home your ripen'd grapes—and keep
Them full expos'd ten long days to the sun.

Wine was deservedly praised by all nations. Virgil made the cultivation of the grape the subject of part of his Georgics, B. II, and, from Anacreon to

(a) See Pope's Translation.

our contemporaries, it became the theme of the Poet's song, and the shrub which produces it, the object of the cares and protection of princes and monarchs. (a) "Domitian, that monster who," says a Gastrographer, "ought to have been immolated, on the altar of Bacchus, ordered all the vineyards in Gallia to be rooted up; but the Emperor *Probus*, much deserving of that name, ordered them to be re-planted." In 1175, the Duke of Acquitaine (afterwards Richard I.) prohibited in Guyenne the stealing of a single bunch of grapes in a vineyard, under the penalty of five *solidi*, or the loss of one ear, if the "fellow had any left." (Cowel's Interp.)

Before, and even since, the introduction of "Gascoygne" wine into this island, vineyards were well-cultivated and thriving in several parts of the kingdom; for we find that a certain quantity of wine is ordered to be paid instead of rent to the

(a) The presence of the Roman matrons does not seem to have ever been much courted to festival entertainments in republican ages. The severity of their looks, the austerity of their habits, their domestic avocations, unfitted them for scenes of jollity and merriment. In private, they hardly dared to sip a drop of wine; and Cato the ancient advised his friends to give a kiss to their wives, when they came home, in order to ascertain whether they had not in their absence tasted the *temetum* or strong wine. Pliny xiv. 13. Yet, the Censor himself was not averse to a cheerful bumper. Hor. Car. III. Od. xxi. says:

Narratur et prisci Catonis
Sæpe mero caluisse virtus.

E'en Cato's virtue, we are told,
When age had made him weak and cold,
Often glow'd with gen'rous wine.

La vertu du vieux Caton,
Chez les Romains tant pronée,
De Falerne, nous dit-on,
Fut souvent enluminée.—J. B. Rousseau.

chief lord of a vineyard—*Vinagium*, i. e. *Tributum à vino*. Mon. Angl. 2 Tom. 980. But, in course of time, Bacchus courteously gave room for the pursuits of Ceres, and the golden harvest of corn superseded the purple produce of the vintage.

Œnotechny; or, the art of making wine. It is an erroneous idea to suppose that white wine is exclusively the produce of white grapes. Fermentation alone determines the colour. The juice contained in both the white and red grape is nearly as colourless as water; except in one peculiar species, which is called the dyer, "raisin teinturier," the liquor of which is of a purple hue, as deep as that of the mulberry. It is used as an auxiliary to deepen the tint of red wine. If the juice of the grapes which have been gently pressed by the feet of men in the tub at the vineyard, is drawn off in casks, and allowed to ferment without the skin the seeds and the stalks which contain the colouring elements, the wine will certainly be white. On the contrary, if the liquor is left to ferment with them, the wine must be red. If the fermentation of the white liquid is stopt in proper time, the wine becomes brisk and sparkling, on account of the quantity of fixed air which is confined within it; if this air, a sort of gas, is permitted to evaporate, the wine becomes still and quiet; in this, with a few practical exceptions, consists the whole mystery. Wines require more or less time to ripen in the casks, in order to let the lees settle at the bottom; and the art principally lies in the knowledge of the proper time to bottle the wine. A thick crust does not always show that the wine is good, but often that it has been bottled too soon. White wines produce no crust; a proof that the grossest parts are lodged in the skin, seeds, and stalks, of the grapes.

The practice of clarifying wine before it is bottled off by means of whites of eggs, was known to the ancients. But Horace, though a practical *gourmet*,

was not well acquainted with the theory of the art, for he mistakes, Sat. 2. 4. the yolk for the white, as used for this purpose.

Nomenclature. Several authors of tried knowledge have, in other countries as well as in this, written scientific and interesting dissertations upon the wines of the ancients, to which we refer the Gastronomic reader, confining ourselves to the names of some of those which are particularly esteemed in our days.

As to the product of the grapes, it cannot be denied that France has long borne the palm in the contest; and the wines of that fruitful kingdom may be classed under three principal heads, Burgundy, Champagne, and Languedoc, or Meridional wines, which may be also subdivided into three species, *mousseux*, *tranquille*, and *sucré*; * brisk, still, and sweet.

CHAMPAGNE.	BOURGOGNE.	GASCOGNE, &c.
Ai.	*Avalons.*	*Bergerae.*
Arbois.	*Beaune.*	*Bourdeaux.*
Epernay.	*Chablis.*	*Cateau-Margot.*
Haut-villiers.	*Chambertin.*	*Claret.* (c)
Langres.	*Clos de Vougeot.*	*Condrieux.*
Montagne de Rheims. (a)	*Coulanges.*	*Grave.* (d)
	La Romanée.	*Hermitage.*
Ricey.	*Mâcon.*	*Lafitte.*
Sillery.	*Migrenne.*	*Pontac.*
Tonnerre.	*Nuits.* (b)	*St. Peray.*
Versenay.	*Pomard.*	*Sautern.*

* *Languidiora vina.*—HOR.

(a) Part of the produce of this famous Hill was exclusively kept for the table of the king of France.

(b) The celebrity of this wine dates from the illness of Louis XIV. in 1680.

(c) This denomination originates from "*Claretum*, a liquor made anciently of wine and honey, clarified by decoction, which the Germans, French, and English, call *Hippocras*; and it is for this reason that the red wines of France were called Claret." Cowel's Interp.

(d) This name is generally applied to the white wines of Gascony.

So great was the repute of some of these wines, that in 1652 a public *Thesis* was held at the faculty of Medicine, to decide the mighty question which of the two was the best, " Bourgogne or Champagne." As for the " vins de Gascogne, Bordeaux, Provence," &c. the quantity which is exported has always been so considerable, that, according to Froissart, as early as 1372, upwards of 200 ships were annually and exclusively freighted with this commodity.

Besides these, several " Vins de liqueurs" are imported from France; as *Ciotat; St. Laurent; Lunel; Frontignac*, &c. Spain, Portugal, and the island of Madeira, offer us a considerable supply, and the banks of the Rhine and the Moselle enliven, with their produce, the tables of the Gastronomers of all polite nations.

VARIÆ LECTIONES.

Pag. 8. v. 137. Hirtus *Elops*, &c. Habemus in margine codicis MS.

Qui se provolvit multis *Acipenser* in undis.

Ibid. v. 140. Muria dum nigrum, &c. Codex MS. exhibet in margine:

Dum muria obscurum condit amara *jecur*.

Eligat Lector benevolus.

INDEX

TO THE NOTES AND APPENDIX.

A-la-mode beef, p. 56.
Alliteration, 41.
Amiens, 95.
Amphibious animals, 70.
Apicius, three brothers of that name, 13, 14.
Apricots, 95.
Asses, young, 34.
Artichoke, 79.
Asparagus, 78.
Aviaries, 58.

Ballio and the cook, 18.
Barbecue, 51.
Barbel, 69.
Bats and Olives, 35.
Beans, Windsor, 74; French, 77.
Beef, buttock of, 31; cold, boiled, 55.
Beet-root, 83.
Black pudding, 54.
Boars' head, 50.
Brains, 49.
Bread, 44.
Broth, 24.
Bullock, 31.
Butter, 31.

Cabbage, origin, 24; etymology, 25; green and red, 24; twice eaten, death, 26.
Cacus and Hercules, 54.
Calf's lights, 25; liver, 46.
Callipash and callipee, 29.
Cardinal and clergyman. 25.
Carp, 74.
Caviare, 73.
Celery, 83.
Charon's fare, 49.
Cheese, 92.
Chestnuts, 93.
Chicken, fricassee of, 42.
Codfish, 64.
Cooks, 17, 20, 47.
Coquin, etymon of, 19.
Cutlets, 48.

Desbarreaux's conversion, 85.
Dorée, John, 71.
Duck, with turnips, 40; with onions, 41; eggs, 40.

Eel, 69.
Egg, symbol of the world, 87; broth, 23; eggs, 85; boiled in a sling, 86; engraving upon, 88; fried, 89; poached, 88; roasted, 86, manner of trying, 86.
Esquimaux, 35.

Fish bones, 70; sauce, 78.
Fontenelle, anecdote, 81.
Fricandeau, 42.
Fritters, 90.
Frogs, 35.
Fruit, 98.

Gastrologer, 16.
Gastronomer, ibid.
Gastrophile, ibid.
Glutton, 15.
Goat, 38.
Goose, 38, 39, 51.
Gormand, 15.
Gourmet, ibid.
Gudgeon, 69.
Grapes, 100.

Hachis, 50.
Ham, 51.
Hampshire hog, 50.
Hamster rats, 35.
Hare, 57.
Hazel-spits, 82.
Herring, 65.
Hedgehogs, 35.
Hen's, 36; crowing, ibid; experiments upon, 37.

Jacob and Esau, 82.

Incubation, 85, 87.
Kidneys, 54.
King of Rome, 84.
King and queen, 75.

Leeks, 21.
Lentils, 82.
Lobsters, 68.

Mackerel, 65.
Medea, 43, 47.
Mock turtle, 30.
Moorcock. 55.
Mullet, 69.
Muscle, 67.
Mustard, etymon, 66.
Mutton chops, 48.

Napkin, 70.
Napoleon, 84.

Oil, 80.
Omelet, 48, 85.
Onion, 41.
Ox, 33; palate, 47.
Oysters, 15, 67.

Parsley, 45.
Partridge, 56.
Pastry, 90.
Peach, 96.
Peacocks, 13, 87.
Perch, 69.
Pettitoes, 53.
Pheasant, 55.
Pig, 31.
Pigeon, 59; wood pigeon, 58; stewed, ibid; broiled, 59.
Pike, 69.
Pilau, 36, 70.
Pistacchio, 25.
Plaice, 64.
Pork, 51.
Porridge, 22.
Potatoes, 84.
Pottages, 29.
Prawn, 68.
Pudding, 54.
Puffs, 91.
Pullet, 35.
Puppies, 35.
Pye, 46.

Quail, 58.
Quin, 72.

Rabbit, 62.
Rein-deer, 35.
Rice, 23, 90.
Rolls, 45.
Roman names, 75.

Salmon, 63.
Sheep, 49, 50, 54.
Shrimp, 58.
Sirloin, 33.
Skate, 63.
Sorrel, 41.
Snipe, 61.
Sturgeon, 73.
Soup, 21, 24, 28.
Spinach, 83.
Spoon, 89.
Succory, 83.
Sugar, 52.
Sweet bread, 47.

Tench, 69.
Thrush, 58.
Trifles, 89.
Trout, 71.
Truffles, 60.
Turbot, 72.
Turkeys, 59.
Turnips, 40.
Turtle, 29.

Variæ Lectiones, 102.
Veal, loin of, 52; broth, 52; cutlets, 44; hashed, 49; stewed, 41.
Venison, 62.
Vermicelli, 24.
Vinegar, 81.
Vitellius, 62.

Wag and countryman, 78.
Walnuts, 94.
Wheat, 44.
Whiting, 63.
Wine, 97; etymon, ibid; history, ibid; nomenclature, 101; art of making, 100; *Thesis* upon, 102.
Woodcock, 61.

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